

Theology
Bound 11.

A

VINDICATION

Of the Reverend
Dr. Henry Sacheverell,

FROM THE
False, Scandalous and Malicious
ASPERSIONS

Cast upon Him in a late
Infamous Pamphlet,

ENTITLED,
The Modern Fanatick.

Intended chiefly to expose the Iniquity of the
Faction in general, without taking any *con-*
siderable Notice of their poor mad Tool
B——t in particular.

In a DIALOGUE between a Tory and a Wh—g. K

Vir bonus, & prudens, dici delector ego, ac Tu;
Si clamet *Nebulo* furem, neget esse pudicum,
Contendat laqueo collum pressisse Paternum?
Mordeat *Opprobriis falsis*, mutemq; Colores!
Falsus Honor juvat, & *Mendax Infamia* terret
Quem? Nisi Mendacem, & Mendosum.]

Hor. Ep. 16. l. 2.

*As a Madman who casteth forth Fire-brands, Arrows, and
Death: so is the Man that deceiveth his Neighbour, and
saith, Am I not in sport?*

*Where no Wood is, there the Fire goeth out: so where there
is no Tale-bearer the Strife ceaseth, Prov. 26. 18, 19, 20.
The treacherous Dealers have dealt treacherously: yea, the
treacherous Dealers have dealt very treacherously, Isa. 24. 16.*

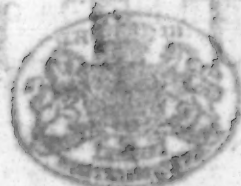
LONDON, Printed for John Morphew near
Stationers-Hall. 1711.

VINDICATION

OF THE

ASPERGIONS

LETTER



MR. B.

That there might be something to
be done for the poor, and that
the poor might be helped, I have
written my little book of
instructions, and I have put it
into your hands, which I hope
will be of some use to you.
I have written it in a plain
and simple manner, so that
every body may be able to
understand it. I have also
written a few words about
the poor, and about the
ways of helping them.

Yours truly,
J. B.

A
LETTER
TO
Mr. B-----t.

Mr. B---t,

That there might be something between the Book, and the Title-Page, as is usual, I was resolv'd to give my self the Honour of writing to you, and to let you in to some Discoveries, which perhaps have not yet occur'd to you; the first is, that Dr. Sacheverell is very much your Friend, (which I believe is more than you knew,

A Letter to Mr. B——t.

and much more than you deserve) for when I shew'd to him those amazing Accounts of your scandalous Life, which every Day flow'd in to the Printer's Shop, from Iver, from Whiston, from St Katharine, and your other Abodes, he would not suffer me to print them; he thought Recrimination a poor Defence; and that the Devil could not employ two Clergymen more to his own Service, than in such a Task, which is the reason that in the Book I have brought to your Remembrance, and Sight, so few of your Sins past. I would advise you in your future Controversies, to believe, that in all Disputes ill Names are bad Arguments; that a Cause may be good, tho' the Espouser wants that Character; and that Passive Obedience is a Christian Doctrine, though you can prove Dr. Sacheverell a Rebel, a Gamester, an Ingrate, and whatever else you please.

Another Secret I would discover to you, is, that the Printer has this Black List by him, and was once resolv'd to print it by it self; but he has a new Edition of the English R——gue in the Press, and he was afraid that two Books with the same Title, and Contents much alike, would ruine the Sale of each other.

But

A Letter to Mr. B——r,

But he is determined still to do it, if you persist in this Hellish Employment of Accusing the Brethren; and I believe the Doctor, and I my self, though we love you so dearly, shall not be able to prevent the Publication.

A third Secret is, That by your Book you have confirm'd me in my Notion, that the poor Doctor is in Cicero's Circumstance, *Nemo hostis Reip. est, qui non eodem Tempore illi quoque bellum indicit. Phil. 2^{da}.* And I think I must tell you another Secret, which is the sense of that Latin, That every Enemy of our Constitution is an Enemy to the Doctor, because he has Courage to defend it, and expose those that would destroy it: For this Reason the Faction declare War with him, batter him with Scandal and Lies, Poison him with deadly Stench from D'Foe, the Observer, and your Self. But alas! you only add to his Character, and make him the more considerable.

I have room for one Discovery more, which is, that I have done with you, that I have no design to enter into a Paper War with so Weak and Trifling an Adversary: If you should happen to discover your humble Servant, it may be you may think it worth your while,

A Letter to Mr. B——t.

while, to write my Life and Character; and that you may not be at much Trouble to enquire into it, I'll give it you in short: Some Tears ago I gave my Friends a little Reason to think, that I did believe a W—gg M——stry would not destroy the Nation, but I was soon convinc'd to the contrary, and am now upon mature Deliberation a Great Tory, as High a Church-man as any in the Kingdom. I love to read what the Tories write, and to hear what they speak; I meet them at home and abroad, and very often Dr. Sacheverell is one of them. I think as they think, and do generally as they do; and I fancy if you enquire nicely and very maliciously, you may find, from the Day of my Birth till now, that I have not kept my self without Sin. It may be I have robb'd an Orchard, and disobey'd my Master at School, quarrell'd with the College Cook, scolded furiously at my Landress, and taken a Degree too: If you should in your Walks hear any thing of this Nature, be so kind as to keep it secret; for I am related to a great Man in the Holy Society for Reformation of Manners, who I know in his Will has left me two of Oliver's Shillings, and a great Silver Calves-head; with the Works of the Learned Bunyan,

the

A Letter to Mr. B——t.

*the Devout Baxter, and that admirable
Polemical Divine Ben Hoadly; all which
I shall certainly lose, if he hears from
you, whose Veracity he very much con-
fides in, that I have been such a proflig-
ate Liver, Egg, and Bird.*

Farewel.

Jan. 11. 17th.

A VIN-

[illegible]

VERIFICATION

A

VINDICATION

Of the Reverend

Dr. *Sacheverell*, &c.

T. **M**Y old Friend, *Destruction* ! the only
Man I wish'd to see.

W. How's this ? What do you call me,
Destruction ? I am a Stranger to that Name.

T. What a *Whigg*, and a Stranger to *De-
struction* ! Sure you are but young in that
Clan : I look upon *Wh—g—sm* and *Destru-
ction* to be inseparable : I never see one of
you, but Desolation, and Ruin, and all the
Ills of human Life stand foremost in my
Thoughts ; my surpriz'd Fancy gives me an
Extempore Landskip of all the Miseries and
Calamities of 41. The Head of a *Whigg*,

B

unless

unless upon a Pole on the City-Gate, has upon me in some measure the effects of *Medusa's* in the Days of Yore ; it brings a Coldness upon my Blood, stiffens my Joints, and for a little while gives me some relation to a Statue.

W. Hey day ! the old Verbose High-flying Rant ! and yet for all this, *I am the only Man you wish'd to see* ; how does the Compliment and the Character consist ?

T. 'Tis really true : I never saw a *W—gg* with Satisfaction before, unless it was *D—l d' Foe* in the Pillory ; I am glad to see thee, because I would chastise thee, *non quod amem*, not because I love thee, *sed quod Odio habeam*, because I hate thee ; I intend to roast thee, old *Ruin*, to spread thy Face with Confusion, as it is with Brains ; I'll give thee such a lively *Portraiture* of the *Faction* thou espoudest, as shall impress thy Conscience, though it be as hard as Adamant ; the detestable Picture shall give you Loathing and Abhorrence, equal to the Love you now seem to bear to some of the odious *Originals* : You have found my Mind in a Posture suited to the Enterprize ; I'll let it loose upon the Occasion, and take my Fill of Roaring at your *abominable Clan*, your nefarious, *timely defeated* Comrades.

W. Why sure thou art posselt ?

T. I am, not of the *Devil* though, but of a *Book*, that I believe *he* dictated, or had a Hand in ; it is a legitimate Son of the *Father of Lies*, the true Offspring of the *Accuser of the Brethren* ; it is this Book here,
The



The Modern Fanatick ; or, an Account of Dr. SACHEVERELL's Life, &c. wrote by that poor mad Man, B——t of St. Katherine's. The Character of the Man is so contemptible, that I wonder your Party should choose such a Miscreant for their Champion ; it is a certain sign you are sinking, when you catch at such broken Reeds for Help and Support ; I know the Abilities of the Man to be so despicably weak, his Incapacities, even in his most *lucid Intervals*, are so known and open, that nothing but Infatuation could have driven you to that Choice. The Imp—ch—mt and this are the first rate *Party Stupidities* of your *Faction* ; for every Porter has you in Ridicule, and answers the whole Book with this Decisive, *It is done by poor Bisset, the Plain-English mad Man.*

W. Why truly I have brought the Book along with me, and did intend to make it the Subject of our Conversation, while I staid : You may talk as contemptibly of Mr. B——t as you please, the Book is admirably well wrote, he has sufficiently expos'd *your Champion* and *your Cause*, and I hope it will open the Eyes of those deluded ones, who are industriously blind, and even averse to seeing ; I do assure you, 'it has quickened the Spirits of *our Friends* ; it has given *the Party* a Life we did not expect *so soon* ; and let me tell you, Neighbour Tory, it has sapt your *Chief Butresses*.

T. We despise you, and all the Efforts you dare presume to make against us; we are built upon a Rock, we have weathered out all the Storms that you and the Devil could pour out upon us, and are not to be hurt by these *little Puffs* which give me just such Apprehensions of Danger, as I should have, if I saw a *Church-Mouse* undermining the Walls of it. Have we been acquainted with *that Faction* two or three and twenty Years? Have we seen your *Arts*, and known your *Play*? Have we learnt by dear bought Experience, that you have neither *Honour*, *Conscience*, or *Loyalty*: That *Forgery*, *Slander*, and *bare-fac'd Lying*, are the *chief Weapons* of your *Warfare*; that you have all along fought with the Church with them only? Have we so long heard you acknowledge the Advantage of throwing Dirt, *that some will surely stick, if plentifully bestowed*; and do you imagine, that by this time we have not erected sufficient Defences against all such Weapons? Do you think they are able to make the least Impression upon us, though managed by the most dextrous Arm? I do assure you, they are not, they have now a quite different Effect, and serve only to give us *Mirth*; they administer now to our *Pleasure*, and not to our *Pain*: A Book of *Whiggism* to me, is a *Pill to purge Melancholy*; I sit down to read it, as I do the Histories and Memoirs of Dean K——r, with full Assurance, that the whole is one long *premeditated Lie*. This is a true and a short Character of
this

this Book of B——r's; there is in it such a visible Aversion to Truth, that one would think the Author believ'd the Nature of *Virtue* and *Vice* to be chang'd; that a *Lie* would *Save*, and *Truth* *Condemn*. I have been with Dr. Sac——rel and he has furnish'd me with such Materials, as I think, will convince the most *implicite Whigg*, that every Story in that Book relating to him is a *malicious Slander*; that there is not the least grounds for any of them; that every one of them are intirely the Children of that sterile Womb of Forgery and Lies, of Malice and Revenge, the Head of an inrag'd disappointed *Whigg*: If you'll have patience, I'll make my Remarks to you upon the most material parts of the Book, and confute them as I go along, and leave you to interpose, and object in what manner, and as often as you please. In the Book he charges the *Tories* in general, and the Doctor in particular; and the poor inconsiderable Wretch does it with an Air, as if he spoke, *ex Cathedra*; he makes himself a Man of strange Importance, that one would imagine the whole Kingdom was to stand or fall with him: a stupid Creature, never fix'd in any *Principle*, halting between the *Church* and *Conventicle*; a pretended Zealot for both, and to the great dishonour of God and the Church, and the Bishop that ordain'd him, an *Attendant* upon both. In his *Study*, as I said before, he is *Ignorant* to the last degree; in the *Desk* he is *irregular*, *indeavour*, and by an industrious

strious *whine*, ridicules the *Liturgy*; in the *Pulpit* he is tedious, nonsensical, rampant, enthusiastick; his *Conversation* is impudent, Reviling, unhandsomely Reproving; the Poison of *Asps* is under his *Tongue*, and he shoots out his *Arrows*, even bitter words, which he learnt from the *Sailors* in *St. Katherine's*, his chief *Companions*; in his *Morals* he is leud, sensual, devilish, even to assaulting Women at Noon-day, and in his Gown. This I assure you is a true Account of the *Man*. And I can make it good by *undeniable Testimony*, but I think I am not oblig'd to bring my *Vouchers* against him, till he thinks fit to produce any but *Hearsay* against the Doctor.

W. I shall be very glad to lay out the time I have to spend with you in the manner you propose; but I must beg of you to observe some *Moderation*, and bridle your *Tongue*; you give it a very unchristian Liberty, and seem to revile us with Pleasure. I have heard a quite different account of *Mr. B——t*, and he stands very fair in the Esteem of *our People*: I protest we always cry'd him up as a very able Man, and some amongst us are not a little proud of him, especially since this Book. I shall be very much surpriz'd if you can clear the Doctor and his Friends, and wipe off the Aspersions in that Book, which truly I think they are very open to, and which he has very judiciously and fairly fasten'd upon them.

T. What

T. What I have spoken of the Man I again affirm to be true; I don't doubt but *the Faction* is proud of him, and of themselves too, because he's a *Clergyman*: To debauch a *Parson* is more Pleasure to them than Ten other Converts; the Devil is more pleas'd with one *Christian* of his seducing than ten *Heathens*.

W. Well, prithee hold thy Tongue, and go on with your Cause; see what he says in the Preface.

T. In the Preface? Nothing but a little *High-Treason*, or so. He wonders that the *Whiggs* can be yet so *Tame* and *Passive*; he thinks, that they are all dead, or strangely stupid, that they don't immediately rise and *dispense the Contents of a few Musquetoons* at the Q—n and her *Ministers*. It is a great surprize to him, that they don't prepare their Powder and Ball, with a few Texts of Scripture, and fight for the *Kingdom of Christ*; that his Saints may be re-establish'd and have the Rule of the Earth: For his part he is ready, his *Musquetoons* are charg'd, and he thinks *it his Duty* to fall on; the Fingers itch to be dipt in the Blood of a Church-man; that the *Tongue of his Dogs may be red through the same*. I never heard a Fellow talk of Murder with so little Concern in my Life, he makes no more of killing a thousand Men, only for Hollowing for the Church and the Doctor, than if they were so many Wasps in a Honey-pot; it would delight his Ears to hear the Daughters of his Brethren sing, that *Hoadly bad kill'd*

kill'd his Thousands, but B——t his ten Thousands: He swears he would have made strange Havock if the Pretender had landed; he would have sent him Home with a Flea in his Ear; 'tis a pity he got out of Ed——n——gb Fr——th, when Sir George B——g was at Dinner, and could not look out, or his whole Fleet fast asleep; I believe he thinks he could have manag'd him at the head of his Army with as much ease, as his Nurse could, when she had him in a Warming-pan; he is a deadly bloody minded Fellow, they tell me that under his Gown he is perfectly hung with loaded Pistols; that he looks like one of the Figures in the Queens-Armory in the Tower.

W. Hold, you go on too far indeed. 'Tis true, I do think he talks a little too feelingly of Musquetoons and Murder; but I must needs say, that he, and all of us, are very much in the right to stand upon the Defensive; I do assure you, your raising that Mob has given us sufficient Reason to look about us.

*T. We raise that Mob! 'Tis false, your Party rais'd it; and I charge them with it, and God will, and the Government should be aveng'd of you for all the Mischief that ensued. That Riot was adjudg'd to be High-Treason, and I look upon Mr. H——dly to have as great a share of the Guilt as *Damaree* or *Purchase*: Certainly he, and his Abettors all along intended a Tumult, but one of their own *Kidney*. They knew the Advantage of it in the Tryal of poor *Strafford*,*

Strafford, and the execrable Attempts upon King *Charles* the First, and therefore *Ben* was pitch'd upon to blow the Horn, to hollow the Hounds together, to looe them full cry at *Monarchy*, and the Teachers of *Non-Resistance*. He was to tell the People, that they were the Original of Government, that Kings and Queens were Creatures of their making; and when any part of their Government was displeasing to them, it was their DUTY to rebel; to bind their Kings in Chains, and their Nobles in Links of Iron; that the governed part had a right to do themselves Justice, when they apprehended any Grievance or Oppression from the governing part. Now when care is taken to instil such Principles as these into the Minds of the People, when they are perswaded that they are to speak, and that none is Lord over them, is it to be wonder'd at, that they act in Conformity to the Doctrine which they have learnt; that they take upon them to express their Resentment by such Insurrections, when their Governours by any Male-administration, as they think, become obnoxious to it? Now indeed it happen'd, that this Mob rose with Inclinations perfectly different from what was expected from them; and I am confident the Faction promised themselves a most profitable Harvest from the Seed which that profligate Wretch, *Ben*, had so artfully and so industriously sown for them. But though, as I say, it did happen, that the Sower had reason for this Complaint,

En queis consecvimus agros !

though all he had done prov'd to the Advantage of the Enemy,

Sic vos, non vobis, vellera fertis oves.

Yet the Guilt, the Malignity still rests upon the *Faction*. And I do think every Mob for the future, I mean of this nature, that shall rise may justly be charg'd upon that Doctrine; and he that *preaches* it, and he that *practices* it is a *Rebel* to God and the King.

W. How can we be said to raise a Mob that appear'd in every thing against us? Do you think that we intended to stir up so many Enemies?

T. No, but I say that Mobs and Rebellion being the natural Consequence of that Doctrine, they that enforce and teach it, are Traitors; they are the Authors of all State Commotions, and are to be punish'd as such. 'Tis true, this Mob was *against* you, but they learnt of *you* to rise; they were taught it at St. Peter's Poor, and Vengeance should begin *there* first.

W. But pray why so much Vengeance? I think if we did raise it for you, you ought to thank us, you need not take it ill; I believe we shall be very careful how we oblige you another time.

T. All tumultuous Assemblies are against my Principle, I hate Mobs and Insurrections, though they favour my Side: it is a poor Cause and a poor Government too, that must be supported by popular Tumults.

mults. A Rump, and a *Cromwell*, and a *W—gg* Ministry only court the many-headed Monster; and therefore I must needs say, I neither thank them, nor justify them; the Transactions of that Night, when *Daniel Burges's* suffer'd, were extravagant, illegal, and amounted to High Treason: And yet I think it is to the eternal Honour of her Majesty, that in her great Clemency she gave her Royal Pardon to the two unhappy Ignorants that were said to appear foremost, and suffer'd Condemnation; they certainly did not know that they were committing Treason; they were hurried on by their Zeal for a good Cause, and I believe in my Conscience the Men thought that they were acting for, not that they were rebelling against their Sovereign. Thus you see, Friend *Whigg*, I lay the rising of that *Mob* at your Door, upon the account of your *Doctrine*. I also charge you with it upon the account of your *Practice*; for I believe it consisted of *Whiggs* and Dissenters, as well as Church-Men.

W. Dissenters! Why, do you think they would pull down their own Meeting Houses?

T. Ay, Their very Dwelling Houses to serve their Cause.

W. What Advantage could they propose?

T. I'll tell you, just the same that they propos'd from *Daniel de Foe's shortest way with the Dissenters*. In that Book, in effect, they are all to be confounded, their Houses burnt about their Ears, and a general Massacre to ensue. This the Villain in his Papers

and Pamphlets wrote against, as a Book publish'd by the Church-party; alarms the whole World, pleads for the poor Dissenters, prays for the Queen's Protection, and hopes she will at last open her Eyes, and not suffer this bloody High-Church Persecution, and much more to this purpose. The Book was writ so artificially that a great many well-meaning People began to believe it; from thence to pity them, and from thence to side in some measure with those that had taken upon them the Name of Moderate Men: but you may remember, I believe poor *D'Foe* does, that the Secret was discover'd, and the Villain punish'd; do you want any Application old *Rump*?

W. No, no, I see your drift, you would make me believe that the Dissenters pull'd down some of their Meeting-Houses, and charg'd the High-Church with it, to make an easier way to some uncommon Instance of her Majesty's Favour, and set the High Party at a greater distance from her good Esteem; and settle the Principle and the *Men of Moderation*, that is, the then *M—stry* more firmly in her Court. But however, I do not think that one Dissenter did appear in that Mob.

T. I am sure some of them did appear in it, and in *Bridewell* too afterwards; but it does not appear by what Authority the *two bold unworthy ignorant Justices* dismiss them in the Night, and sent them from that Place of Correction and Confinement; but it appears *why* they did do it, the Plot would have been all discover'd, the Villany laid open,

pen, and the *Faction* branded still with more marks of Infamy and Reproach. I think we need not take any more Notice of the *Preface*, this is the Burthen of the Song, the Rest is only a tedious Account of himself, the Danger that he is in, the Greatness of his Family, the Goodness of his Principles, and the Quietness of his Conscience; if that be quiet, then the Sea may be still in a Storm, then must he be fear'd and hardned, even to a State of Reprobation; to accuse a Brother Clergyman; to expose him as an Incendiary, a Shedder of Innocent Blood, and a publick *Nuisance* to Church and State; to give an Account of a Life that he knows nothing of; to charge him with all the Wickedness that the most abandon'd Villain upon Earth can be guilty of, without the least proper or necessary Testimony; to revile, ridicule, and betray a Church that gives him his Bread; to side with the Enemies of that Doctrine and Discipline, which in the most solemn Manner, even at the Sacrament he has sworn to maintain, observe and obey; to be a publick Scandal to his Order, a very Hissing, and a Reproach to all good Men; and this too industriously, with Design and Pleasure to himself: For a Man I say, to be guilty of all this *malicious Wickedness*, and then call God to witness, and pray that the Lie, if it is one, may be recorded against the Day of Judgment; that he never wrong'd any Man, for this last 21 Years of his Life: This is such a barefac'd Defiance of God and Judgment,

that

that it seems to me the most *consummate* *Reprobation*. Humane Nature one would think, in the very lowest Degree of Corruption, could not be hurry'd to such a stupendous Pitch of Iniquity, to a Sin so abominable, so heinous, so damnable: But I pray God forgive him, and all those who have any share in that detestable Book, and the hellish Principles that urg'd them to the Publication of it.

W. Come, come, as the *M——ger* said to *Dr. Sa——t* at the *Trial*, *Pray for your self, we don't want your Prayers*; you are plaguy Pious on a sudden, make a Man a Devil and then pray for him: If *Mr. B——t* was here, I don't doubt but he would be able to justify himself, and throw you upon your Back in every Article. Let's now lay by the *Preface*, and come to the *Book*, I want some of the *Stories*, you are mighty unwilling to come to them; I would feign hear you plead for your *Dr.* cleanse him from the Sins we charge him with, *Et eris mihi magnus Apollo*; wash off that Dirt, as you call it, which *Mr. Bisset* has thrown upon him, and I'll swear, you can do more than all the Water in the Bay of *Biscay*.

T. Soft and fair, old *Noll*, let us make our Approaches regularly, here are three or four Pages more in our Way, before we come to the *Dr.* I must not step over them, without such Remarks as their Malignity entitles them to.

The commendable Concern, the rightly manag'd Zeal, which we have lately express'd for the Church, for the Queen, and our Na-
tive

tive Country; against the secret Underminings of the *intriguing Moderate*, and the open Invasions of the *furious Fanatick*, he is pleas'd to call * *Enthusiasm*, an Idea of *Fanaticism*, † *fiery Doctrine*, and all the red hot Names, that a *moderate Man*, in the Burnings of Passion and Rage can invent, or think of: I appeal to you, give me any Instance of our *Madness*, or *Enthusiasm*; tell me any one Outrage that we have committed; that upon the meeting Houses, I charge you with, it was certainly the Work of your own Hands; and though you did not perish *in it*, yet I thank God your Cause perish'd *by it*: *That which you thought would be for your Good, was unto you an Occasion of Falling*; the certain Fate of those, that set themselves against God, and his Vicegerent.

Is it *Madness* or *Enthusiasm*, for a People to shew themselves a little alarm'd upon a publick Invasion of their *Liberties*, their *Properties*, their *Sovereign*, and their *Religion*? How many Years had we been griev'd and plagu'd with you? The Church of *England* shew'd some of the brightest Instances of her *Moderation*, in the Apostles true Meaning, of her bearing Afflictions patiently; she found her *Doctrines* disputed, her *Discipline* not minded, and her supream Head the *Queen*, insulted and abus'd: In short, she found that both suffer'd great Abatement of their Reputation and Grandeur both

* Page 2.

† Page 3.

at home and abroad ; yet she did not *immediately* exert her self, she was prevail'd upon, by *specious Pretences of Peace*, to sit still ; that thus far they would go, and no farther ; that they would soon return entirely into her Bosom ; and raise her to her Primitive Lustre and Glory, over which at present, the *Necessity of Affairs* forced them to draw some Veil and Shadow ; she acquiesc'd, she submitted, because she was counselled to it, by those whom she thought her best and choicest Offspring ; and particularly, because her *Principles* taught her to be mild and peaceable ; to believe solemn Protestations and Declarations ; and to hope that in the End, *all Things would work together for her Good*. For these Reasons we bore you, we *endur'd* you, we *suffer'd* you ; but when you grew Impudent upon Concessions ; when you *hoisted* our Condescensions into *Property and Right* indisputable ; when you attempted to *bind the strong Man*, because he *indulg'd* you a Place in his Territories ; it was Time for us then, to make use of those Weapons, with which the Government had arm'd us, and our Religion given us leave to combat ; the Weapons I speak of, are our *Votes and Suffrages*, in all *Elections* of Magistrates, and *Representatives in Parliament* ; by these we quell the Factious, crush the Seditious, and quench the Fire of the Fanaticks fury ; by removing those from Power, that intrigue with the two Former, and give Fuel and strong Wind, to blow up the Latter : And Thanks be to God, that by his visible Help,
we

we have us'd them so successfully of late ; my Remembrance does not regale my Soul with any thing more agreeable and pleasant, than when it recounts to me what I have seen, heard, and done within the last three or four Months : it was a noble Entertainment to see the Sons of the Church of *England* rous'd from their Lethargy, to see the soporiferous Draughts of Moderation spued up, and useless ; it made my Heart glad to behold the becoming Spirit of the Burgeses, the noble *Ardor* of the Citizens, and the universal Zeal of the Freeholders in all their respective Elections : How did every good Man exult and triumph ? How strangely were our Souls enlarged and lifted up, when we saw the proud *Whigg* laid low, and the haughty Fanatick humbled : The young Men were exceeding glad at this *Re-building the Temple*, and the old Men were pleas'd, though they fear'd it would not rise so beautiful as that which the Enemy had thrown down ; and that which crown'd it all was, the Decency, the good Behaviour, and the peaceable way of our Proceedings ; *there was no Madness, no Enthusiasm, no Fiery Zeal*, but in the Enemies Quarters ; they indeed were exorbitantly Rampant ; they had no Notion of Civility, Complaisance, or genteel Behaviour ; the Mouths even of their *Leaders* condescended to echo the Lies and Slanders which their attending Mob belch'd out behind them.

D

W. Indeed

W. Indeed, *Tory*, thou art a brave Fellow, thy Language and thy Impudence will bear down any Cause, and give Truth it self the Lie: Don't I know that the *Tories* are the rudest Order of Men upon Earth? Have not I my self been insulted? Are *the Roads safe*, as he says, page 7. Are not we of the Low Church affronted upon all Occasions? And don't you drink *Damnation and Confusion to us every Day*, as Mr. *Bisset* observes, page 3.

T. Some People they say in the Army drink a Health of that nature; I heard something like it too from *Greenwich*; I think they say some Folks in *Hampshire* are mightily given to it; but these are *Whiggs*, old Sir *Martin Marrall*, and you know who it is that they would *confound and damn*. What occasion have we to drink your *Confusion*? alas! poor Hearts, you are *confound-ed* already, your Cause, as we say, is damn'd, and so will the Friends of it too, if you don't repent, and mend your Manners. Prithee, honest *Noll*, don't mention that Health any more, as a Charge upon the *Tories*; we have had but three publick Complaints, I have told you the Places from whence they came; the Sinners were all *Whiggs*, some of them are, and all should be punish'd, and not one *Tory*, that I know of, has ever been fairly charg'd with it, convicted of it, or punish'd for it: No, we have more Religion, we have more Humanity, than to be guilty of any thing so unbecoming,

becoming, nay so directly contrary to Nature and Christianity. Damnation with us is not so light a Subject as to mix it with our Cups of Merriment; we understand and fear it, and think of it with such an awful dread as would damp the Pleasure of the most sparkling Glass, and make the Vintages of *France* and *Spain* tasteless as the white of an Egg, and insipid as Water. I would no more with a *Whigg* damn'd than I would cut his Throat. And though *B—set* talks so much of *dispensing the Contents of a Musquetoon or two* at a parcel of poor ignorant Boys and Striplings, and that it would have delighted him to have sent half a Dozen of them headlong into the other World, whether to Hell or Heaven, it was all one to him; I must tell him I have a different Notion of that sort of *Dispensation*, and I make it a Question, being led to it by the Opinion of some very learned Divines, whether a good Christian may with safety to his Conscience, kill a *Thief* that either assaults him in his House or upon the Road. Methinks a Man that had any Goodness, either of Nature or Principle, would start, look pale, and lay by the Pistol, when he consider'd, that if he discharg'd it he should immediately dispatch a Soul to Misery and Torment Eternal: The Money I carry about me is certainly better lost than the vilest Soul; the Man may live to repent and amend his Life, or the Justice of the Nation may overtake him, and the Man have some time given

him to make his Peace with Heaven, and go into the other World with some necessary Preparation. In short, I know not how it is, my Blood grows cold and chill when I think of Murder and Damnation; and I wonder how B——set can speak of them, as he does, with so little Remorse. I profess he appears to me more like a *foraging Hussar* than a *sanctified Divine*, as he pretends to be. In a word, I will not believe any of our Party ever drank a Glass with that abominable, that accursed Wish before it; and I would have had as favourable an Opinion of your Friends, though I know you to be exorbitantly wicked, if you had not taken so much pains to convince us that you can do it, if you had not been so publickly and so openly guilty of it, as if you gloried in that excessive Defection from all that was kind and human, in that surprising Apostacy from all that was Charitable, Religious, and Christian. I declare to you, you seem to be as proud of the *Eldership* among the Sons of Hell, as B——set of his *Eldership* among the Brethren of *St. Katherine*.

W. Well, well, all this is Harangue only, I believe both sides are bad enough in their Wishes to one another; where Parties run high there will be something of this nature on both sides; these Generals are nothing to my purpose, I want *Particulars*; we are now come to your Doctor, he stands Imp——cht here by *William B——r*, eldest Brother of *St. Katherine's*, of twelve very High

High Crimes and Misdemeanors; what have you to say that my Judgment should not pass against him? That I should not believe that the said *William B——s*, Prime Manager, and one of the Commons of Great Britain, has made good the Articles exhibited by him against the said Dr. *Henry S———l*, and that the said Dr. *Henry S———l* is guilty of the High Crimes and Misdemeanors charg'd upon him, in all and every of those Articles. *Imprimis*, He is charg'd with casting very *odious and black Colours* upon the Dissenters; that he would alienate the Affections of all their Relations, that are of the Church, from them; and that his *Practise is as he preaches*, p. 3. for he was very rude to his Uncle, and would not receive him, though his Pockets swell'd with Contributions after his Trial, saying, *O! is it you! I'll own no Relation to any damn'd Presbyterian of you all*, p. 4. Now I think this is a very unhandfom Behaviour to a Relation so near, and so needy, from one of the Doctor's Character; it gives me such a Taste of the Man, as will make me abhor him.

T. Have a little Patience; I don't doubt but I shall settle the Doctor in your good Graces before you and I part. I am of Council for the Doctor, and the Answer that we put in to the Articles in general, and to what the Reverend Manager has urg'd to corroborate and enforce them shall be very short, and borrowed from a Sermon lately preach'd by the Reverend Dr. *W——on* before the
L—nancy,

L—nancy; *He has impeach'd the Guiltless, and manag'd against Heaven*, and his own Conscience. When I first read this black Catalogue of Sins which B—t had enroll'd to the World, and declared Dr. Sa—t guilty of them, and own'd at the same time that he receiv'd the Account from his *own good Friends*; which must in consequence be the Doctor's Enemies: When I found that he did not so much as pretend to produce any *authentick Testimony*, but referr'd us to the *two Letters* of the Relators Names; and yet charg'd the Doctor as peremptorily with them, as if his *own Eyes* had seen, and his *own Ears* had heard them; the Indignation that would naturally rise in any Breast, that had the least Acquaintance with Honour and Vertue, was strangely over-rul'd, and even juttled out of my Mind, by an immediate Reflection upon the State and Condition of the *Clergy* of the Church of *England*: To what unhappy Circumstances are they reduc'd, when such *false Brethren* are violently obtruded upon them! When so many *Anomala's*, so many unaccountable *Heteroclites* are found in their holy Order, which us'd to be so regular and so consistent? When the Gown is stain'd with so many indelible Spots and Blemishes, there must be very great Abate-ments of that Honour and Esteem, which their high Office gives them a peculiar claim to; with what Face can they blame the Laity for withholding from them a part of that Reverence and Respect which is their due, when there are found among them such
as

as sit and speak against their Brethren, and slander their own Mother's Sons; who delight in exposing, and aggravating the Infirmities and the Failings of those of their own Order, who differ from them in the Ways and Means of preserving the Primitive Purity, and Glory of the Church of England; who will not with them think, that not to preach some Doctrines *, is the way to have the People learn them, and that to preach against others will most effectually persuade the People to believe and practice them. In a word, such as will not be persuaded by their Arguments and *Preferments*, that to betray a Church for Reasons of *State*, is innocent and blameless, and to pull it down the surest way to preserve it.

How often have I heard many of them enlarge, with much Malice, upon the Stories of this Book? dress up the Doctor in all the frightful Colours of Tyranny and Popery, and the blackest Habits of Wickedness and Vice? I have heard them repeat the Accounts of this Book here with as much Pleasure and deadly Hatred, as *that Apostate* wrote *them*, and affirm them to be *true*, when they knew, and really believ'd in their own Consciences that they were *false*. Methinks if they had any share of that *Christian, Temper, Moderation, and Charity*, which they pretend to value themselves upon, it

* *Viz.* The Nature and Danger of Schism, Passive Obedience, and *Jus Divinum*.

would have prompted them to endeavour to *hide that Multitude of Sins*, not to have laid them more open, and by their malicious *Comments* given them a deeper die.

W. Pray leave off your Preaching, or else keep closer to your Text; did the Dr. use his Unkle in the barbarous manner we say he did? Is he guilty of what is contain'd in this Article, or not guilty?

T. Why truly, old *Rump*, this Story has some Foundation, which is more than any of the rest have to boast of; for indeed the Dr's *Presbyterian* Unkle did come to see him after his Trial, and I think the Dr. treated him in such a manner as became him, and as I my self in such Circumstances would have done. By the by, this Man is but the Dr's half Unkle, the Son of his Grand-father by a second Venter. The Dr's Grand-father being a Non-conformist disinherited his Father for conforming to, and taking Orders in the Church of *England*, for which heinous and unpardonable Sin he was always treated by his Family as a Bastard and no Son. So that there was no Correspondence between the two Families; and when he receiv'd this Visit from him, he did indeed say, but not in the rough manner B——t mentions, " That he
 " had heard of such a Person, but had never
 " seen him, nor was he sure that he was the
 " Man: If you are my Unkle, (says the
 " Doctor) you know that you always bore
 " an implacable Hatred to my Father and
 " his Family, and we have been considerable
 " Sufferers all of us upon your Account; I
 " am

" am surpriz'd at a Visit from you at this
 " time, when my Troubles are in a manner
 " over; since you did not think fit to ac-
 " quaint your self with me before, nor to
 " let me see you in my Afflictions, and be-
 " cause you know how great a part of my
 " Family lies upon me, I do not think my
 " self oblig'd to take notice of any Relation
 " that comes so ill recommended, and that
 " I am sure hates me upon Principle, as well
 " as an old domestick Grudge.

Now this is truly the Substance, as the
 Dr. himself tells me, of what pass'd between
 them. There was no such Expression as
damn'd Presbyterian; the Dr. did indeed
 mention his Principles to him, and how far
 he believed they had stifled that natural Af-
 fection which he ought to have to his Bro-
 ther's Son.

I must be plain with you, Neighbour
Whigg, considering how barbarously the
 Dis——ters have used the Church; how they
 have rent and divided it, and brought Anguish
 and Distress of Heart to the Ministers and
 Members of it; considering too how great
 a Share they had in the Dr's P——cution,
 how they reproach'd and slander'd, how they
 curs'd and damn'd him, I wonder how the
 Dr. could see one of them so patiently,
 when his Limbs were yet in Pain, and re-
 minded him how long, and for what they
 had *stood*; he shew'd a great deal more
 Temper and good Humour than I could have
 done, if the Visitor had been more nearly re-
 lated to me. Among the many good things
 E that

that may be said of Dr. Sacheverell, I know of none that appears with more Lustre and Advantage to his Character, than the Care that he takes of his Family, that wants it; which when I come to recount to you, as one of the twelve Articles will oblige me, I believe you will agree with me, that no Man was ever more barbarously misrepresented, and that no Man ever deserv'd it less. Where a Man has a great Number of Relations that expect from him, and his Purse is not equal to the Charge their Necessities would bring upon him, he has a Liberty to take as many to himself, as he thinks he can provide for, and reject the rest. The Dr's Family is a little divided as to Matters of Religion, and where there is a Competition for my Charity between a Relation that is of the *Church*, and another that is of the *Conventicle*, St. Paul seems to determine, by giving the *Household of Faith* the Pre-eminence upon such Occasions, that I am to choose the *Church-man*, and refuse the *Fanatick*. And this Method I believe the Dr. does observe, and all wise Church-men should do so too. The Dissenters forsooth are angry if the Church is prefer'd before them; they must have Superiority in all things, if you expect to live peaceably among them. They are a poor despicable Handful of aspiring Schismatics; so inconsiderable in respect to the Number of Church-men, that I think they can never be superior to us, till our Sins have provok'd, and their Goodness, induc'd God to *suffer one to chace a thousand, and ten to put*

ten thousand to Flight. The former I am sure is more probable than the latter.

W. Hold ; you are running away from the Text again. I think as you represent the Story of the Dr's Uncle, and you say you had it from himself, I do not see any thing so criminal in it. If the Dr. does so much good to his Family, I can't blame him for this ; but you know, *do ninety nine good turns, if you deny me the hundredth, all the rest are forgot.* But he certainly must be an ill-temper'd ungrateful Man to his Relations and Friends in other respects ; is it not an horrid thing, * *that he should quarrel with that Family that maintained him a poor Orphan at School, and afterwards at the University ; and abuse the Bishop of S—— upon his Mother's Account, whom he has put into an Hospital ?*

T. If I would stab a Man's Reputation, if I would sting it to the Heart, if the Expression may be used, I would do as this Viper B——t has done ; I would charge him with want of *natural Affection* to his *Kindred*, and *common Gratitude* to his *Benefactors*. Where there is an Absence of these Virtues, there can be no Place for any thing, that is commendable or praise-worthy ; the Man is a Monster, a Creature of another Species, and should be treated as such.

* Page 4.

But I assure you upon my own certain Knowledge, the Dr. is so far from knowing any Want of, that he is very eminent in these Virtues. His *Affection* to his *Relations* I have mention'd already: As to his Gratitude to that good Family, especially to Madam H——st of W——ough, who took upon her the principal part, that is, the Charge of his Education, I know the Dr. never omits any Occasion of expressing it; he never thinks his Tongue more happily employed, than when it declares the Obligations that he has to that excellent Lady, and her Family: I have had the Honour to be with them, when Dr. *Sacheverell* has been amongst them. I profess I almost envy'd the happy way he has of delivering himself to them upon this Subject; I have heard him recount to them the long Series of Favours that they have confer'd upon him from his *almost Childhood* till now; and he acknowledges the vast Debt to them, with so becoming an Address, in a manner so suitable to the Occasion, that it was as great a Pleasure to me to hear him own his Obligations, as it was to his good *Benefactors* to lay him under them. He always calls Madam H——st his *Mother*, and he has her Permission so to do; and I believe she was as much concern'd for him in his late Troubles, as if he had been *her Son indeed*, and shew'd it in all the several Respects that his Condition requir'd, and receiv'd him with a particular Kindness after his Troubles were over.

If any thing in this Book did lean hard upon the Dr's Quiet, it was this *insufferable Slander*; it went against his Soul to have it reported, that he had made very ungenerous Returns for the mighty Favours he had receiv'd from Madam H——st, Mr. C——lain, and other Benefactors; and tho' I told him I could upon my own certain Knowledge set the World right in this matter, that I knew there had been nothing unhandsome said or done, and that there was not the least Misunderstanding between them; yet the Dr. was resolv'd to corroborate my Evidence, by putting into my Hands this Letter, sign'd with Madam *Hearst's* own Hand, and drawn up by her Order in the most passionate and convincing manner, and will serve to illustrate the Truth of some other parts of the Dr's History, particularly what relates to the Uncle we have been speaking of. I'll read it to you.

Dear Cousin,

“ **H**AVING had Information of a late scandalous Libel, publish'd against the
 “ Reverend Dr. *Sacheverell*, full of infamous
 “ and groundless Aspersions, wherein he is
 “ accused of *turning a bitter Enemy to the*
 “ *Family which maintained him a poor Orphan*
 “ *at School, and sent him to the University,*
 “ *&c.* I think my self obliged, in point of
 “ *Justice*, as well as *Truth and Honour*, to
 “ vindicate the injured Reputation of so
 “ Worthy a Person, so far as it relates to my
 “ self,

“ self, touching his Education and his Con-
 “ duct both at School and in the *University*.

“ I cannot but rejoice in this happy Op-
 “ portunity of giving the World a just and
 “ impartial Character of him, whom either
 “ the *Ignorant* or *Malicious* have stigmatiz’d
 “ and blacken’d with the most diabolical and
 “ profligate Appellations.

“ By some he has been represented as a
 “ *base-born* Person, as tho’ he had receiv’d his
 “ *Extract* only from the *Dunghill*. But that I
 “ may do Justice to the Dead, as well as
 “ to the *Living*, it is well known that his
 “ *Father* was a very *Reverend* and *Worthy*
 “ *Clergy-man*, a Minister of *St. Peter’s Church*
 “ in *Marlborough*, of no mean or contempti-
 “ ble Family, (as the Dedication of one of the
 “ Doctor’s Sermons lately preached at *Derby*
 “ does modestly suggest.)

“ In the beginning of those late unhappy
 “ Times of *Confusion*, the Doctor’s Father
 “ was sent to the *University*, not to any Col-
 “ lege, but to one of the *Schismatical Acade-*
 “ *mies* there, to be Instructed in the Princi-
 “ ples of *Non-Conformity* and *Rebellion* : but
 “ because he could not comply with his Fa-
 “ *Father’s Intentions*, which so mightily
 “ interfer’d with his Duty to his God,
 “ and the inviolable Dictates of his own
 “ *Conscience*, he was for that Reason disin-
 “ herited, (having only the Blessing of one sin-
 “ gle Shilling, and the Providence of God for
 “ his future Subsistence) whilst his Paternal
 “ Estate was settled upon a more *sanctified*
 “ younger Son.

“ He

" He liv'd many Years in *Marlborough*,
 " with the deserved Veneration and *Esteem*
 " of all his *Parishioners*: And when it
 " pleased God to call him to himself, he left
 " a *Widow* and a numerous *Family*, to be
 " supported by her own *Industrious Labours*,
 " and the overflowing *Kindnesses* of her
 " *Friends*. At that time, (by a joint Con-
 " sent) my late *Husband*, *Mr. Edward Hearst*,
 " took this his *Godson*, *Henry*, into his *Pa-*
 " *ternal Care*, and adopted him as his own
 " *Son*. He had his first *Education* at the
 " *Publick School* in *Marlborough*, where he
 " made very large *Improvements* in his
 " *Learning*; and I cannot but repeat it, with
 " fresh *Satisfaction* and *Comfort*, that I ne-
 " ver knew him guilty of any *Immoral*, nay
 " of any *Childish Action*; he always retiring
 " to his private *Devotions* before he went to
 " *School*, and preferring the *Publick Prayers*
 " of the *Church* on all *Occasions* before his
 " ordinary *Recreations*.

" After the *Decease* of my *Beloved Hus-*
 " *band*, I took him to my own *Arms*; and
 " it is now the *Pride* and *Glory* of my Years,
 " to be called *Mother* by so *Venerable* a *Son*,
 " and in being *Instrumental*, under God, of
 " raising up so *couragious* a *Champion* for
 " the *Defence* of his *Church*.

" As his *Youth* was full of the sweetest
 " *Modesty*, and the most complying *Duti-*
 " *fulness*, so was his *Behaviour* no less full
 " of manly *Goodness* and inviolable *Respect*
 " towards me from the time of his first *Ad-*
 " *mission* into *Magdalen College*, unto this
 " very

“ very Hour. Neither did I ever Request
 “ any thing of him, which he did not
 “ chearfully grant and comply with, though
 “ it were to his own Personal Hindrance and
 “ Disadvantage.

“ I urge but one Instance more, and I
 “ leave *God* and the whole World to be
 “ Judges in this Matter.

“ If he had been guilty of Ingratitude,
 “ (the blackest Sin of *Hell*) and had been
 “ such a *Profligate Wretch* as the *Pamphleteer*
 “ would represent him to the World, I had
 “ never drop’d so many sorrowful *Tears*,
 “ nor pass’d away so many restless *Nights*,
 “ nor felt those Maternal *Throbs*, and *Con-*
 “ *vulsions* of *Heart*, during the Time of his
 “ late *Confinement* and *Trial*; *Pangs* not
 “ unequal to the trembling Bowels of his
 “ own *Mother*, who conceived and brought
 “ him forth, and whose tender Paps he has
 “ sucked.

“ For the Confirmation of these Truths,
 “ I not only now subscribe my Name, but
 “ am ready to attest them by a most Solemn
 “ and Religious Oath, as well as by the last
 “ expiring Breath of,

S I R,

Your most obliged
 Kinswoman and
 Servant,

Wanbrough. New-
 Years Day. 1710-11.

Katherine Hearst.

To Mr. Robert Coxe
 in Basinghall-street,
 London.

And

And now prithee, Neighbour, if it be possible, lay by the Party-man a Moment, and tell me seriously, can there be a more abominable *Liar* upon Earth than this *B——t*? Is there such a daring *Knight of the Post* alive? Can any thing but a *W——gg* be so impudent as to charge a Man with such a detestable Vice, without any grounds at all for it? But the Wretch hug'd himself I don't doubt, when he had loaded him with this Charge; when he had call'd him *Ungrateful*, he thought he had done his Business; he had sent him out like *Cain*, with a Mark upon him, hoping, I suppose, that *whosoever met him would kill him*.

W. I do declare it, you surprize me; if we have no better Success with the rest of our Articles I think verily *B——t* shall be enjoyn'd not to *impeach any one again for the space of three whole Years*. What is this about the Bishop of *S——*, did the Doctor abuse him for putting his Mother into an Hospital?

T. You must know this is intended as a Taunt upon the Doctor; this is an unchristian Reflection upon the Misfortunes of his Family; his Father dy'd, and left a Widow and many Children, and the present Bishop of *S——* being one of the Trustees, gave his Hand for the Admission of the Widow into a College erected for that Use, and handsomely endow'd by a late Bishop of that *D——cess*. This he calls putting her into an Hospital; the Founder was resolv'd to lay a guard against that Name, and therefore wrote this Inscription over the

Gate, *Collegium Matronarum* *. And it is a very handsome Reception for the Widows of Clergymen, and I would to God there were more of them. And I wish to God also that this B——r's Widow may have no occasion to come into them. There is nothing in Nature so inhumane, as to throw the unhappiness of a Man's House into his Teeth, and to make that his *Reproach*, which is his *Misfortune* only. It is true, she was oblig'd to the Bishop of S—— for his Hand in this Affair; and Dr. *Sacheverell* has had reason in some Controversies, to speak of the Bishop of S—— and confute him in such a manner, as I think every good Man would have done, in the Heat of Disputation, and in his Zeal for the ancient establish'd Doctrines of the Church of *England*, which I must needs say, I think, that P——late has been as free with, as his Kindred in the North with the Episcopal *Ministers of the Church of Scotland*; that is, he has almost routed them, and brought them into Contempt and Disuse. And I must needs say, if my Father that begat me, or my Mother that brought me into the World (which by the by is a greater Favour, than bringing me into a College) should disown or dispute, depreciate, or lessen, forsake or give up a standing Doctrine of Christianity, I should forget my Obligations so far, as to warn my

* V. Dr. Pope's Life of Bishop W——rd, who is therein said to have resent'd this Reflection upon his College with the utmost Indignation.

Fellow Christians against it; to tell them the Danger of adhering to them, and the sad Consequences of Apostacy and Defection from the Church, and of Schism, and Disorder in it: The Doctor has only done this, and in a manner corresponding to the Subject of the Dispute, and the Person on the adverse side.

Suppose a Man obliges me in the Person of my Mother, and *s pares not to cry aloud*, that every Man is a *King*, and a *Priest*, that every one may *baptize*, and call his *Sovereign* to account; that *Episcopacy* is the Tool and Creature of Monarchy, holy Orders an unnecessary distinction, and no more a *divine Institution* * than the Habits of those that are admitted into them; Am I not in this Case to forget my Benefactor, and remember my God? Am I not to forgo the *Carnal*, and hold fast to the *Spiritual* Mother the Church of Christ? I am surely oblig'd to step over a Favour done to a *particular* Member of the Church; when I am defending the Church in *general* from Assaults and Violence, from Injury and Affront.

And this is the Case of Dr. *Sacheverell*: He has taken upon him, as almost all Christendom has done, and it may be *servente Calamo*, with some asperity of Expression, to contradict his L——ship, to play *Antiquity* against his *Novelty*, and to go farther than *Holland* or *Geneva*, for the ancient stated

* Vide, Two Sermons at S——y.

Doctrines of the Christian Church, and the old establish'd Discipline of it.

I have heard the Doctor speak very gratefully of that B——p, as indeed he does of all, to whom he is oblig'd. But I must own, when we urge the Injury that he has done the Church, and continues still to do, the *Publick* has so much the superiority of Interest in every generous Breast, that it is not possible to keep our selves within those Limits which I know you Men of *Temper* and *Moderation*, would prescribe to us. Suppose there were but four Men in *England* that were Masters of *Polemicks*, that understood all the Controversies in the Church, do you think it reasonable for these Men to be silent, if the Bishop of S—— should preach false Doctrine? Because he gave a *Pig* to one, a *Vote* in some *Election* to another; a piece of *Scotch Cloth* to a third, and a *Collar of Brawn* to the fourth? Don't you think a Letter of this Nature from that Bishop to these *Polemical Divines*, would have great Influence upon 'em, dry up all their Ink, and spoil their Pens?

" Gentlemen, I am going to establish a
 " *New sort of Christianity*, I would refine
 " a little upon the *Author* of it, and shew
 " where the *Apostles* were *wrong*; and lay
 " a much better *Scheme of Church-Govern-*
 " *ment* than they have done. I'll new vamp
 " your *Articles* and make the World won-
 " derfully easier in Matters of *Faith* and *Con-*
 " *science*. Be pleas'd to let me have no in-
 " terruption from you, but remember the

" *Pig;*

“ *Pig, and the Vote, the Cloth and the Brawn.*
 “ And don’t fly in the Face of your *Benefa-*
 “ *ctor*, who you know, besides all this, is a
 “ B——p, and consequently a right to do
 “ what he pleases with the Church; and he
 “ is an impudent *Presbyter* that pretends to
 “ know more than I.

G—— S——

Now don’t you think it very reasonable that Religion should be given up? That these Men should be silent? and suffer him to make what Havock he pleases; because he once did them a common Favour? and the World perhaps thinks they are oblig’d to him? Hey! what are you Dumb, old Noll? answer me.

W. Why, Faith, I don’t know what to say to you, the *Cause was well enough, as the Judge said, before you puzzled it.* I wish I was well out of the House, I believe thou’lt make me turn Tory, I shall run in my Zeal and break B——r’s Windows in defiance of the *Contents of his Musquetoons.*

Come I yield the *first Article*, let us proceed to the *Second.* Here are eight Pages though between them, what are *they* there for? What does he say in them? But pray be short, I want an end of it, I am afraid you’ll make us appear no better than we should be.

T. Why they are fill’d with heavy Complaints against the *Tories* in general; that his Person, his Goods and Chattels are in danger daily; that we will not suffer the Dissenters to grow Rich; and that particularly in *Wales* there

there is a formal Persecution begun, not only by a League to have no Commerce with them, which is a sort of Outlawry, but also by exacting of Fines, by what Colour of Law he knows not.

W. Don't you think that a very grievous Oppression? Will you shut them out from all Trade with you, and so starve them?

T. I'll tell you the Truth of this Complaint: Some Gentlemen in *Wales* (for which I shall ever commend their Wisdom) have agreed among themselves, under such and such Penalties, never to trade with them, either for little or much. The Penalty sometimes has been incurr'd, and the Law of the Society satisfy'd, by the Payment of the Fine. Now this which they do to one another by Agreement, he calls a *formal Persecution of the Dissenters, and an illegal Exaction of Fines from them.*

W. What? This then is only a *Covenant* among some particular Gentlemen, and the Fines upon Breach of it are paid to one another? This sure must be some strange Misinformation, or Mr. B——t is *industriously* in the wrong; I must own to you, we are too apt to improve upon *any Story* against the *High-Flyers*, and we don't much insist upon *Testimony* and *Confirmation*; if it is but *black enough*, we desire no more; and truly it is the thing I most dislike in our Party; I have complain'd of it, but I could never see any Amendment. I hope though you don't pretend to justify the Resolution of these Gentlemen, *not to trade with the*
Dis.

Dissenters ; you had as good shut them out of Humane Society.

T. I don't care if they were *so* shut out. I am clearly of the Opinion of those Gentlemen ; I am for withdrawing my self from all sort of Commerce with them ; they hate you upon *Principle*, and *think they do God good Service*, if they can cheat you ; in a word, *Fas est & ab hoste doceri*, I'll learn to fight of my Enemy. Nothing has done the *Dissenters* more Service, than dealing only with one another, where it can possibly be done. I know one that observes this Practice so religiously, that he will not touch either Food or Raiment, that was not bought in the Shop of a *Fanatick*. They'll send for the least Trifle to the other end of a long Street to one of their own Crew, when the very next Neighbour, a *Church-man*, has it to sell : Nay, I have known one of them almost spue at the Sight of an *ungodly Mince-Pye*, and immediately devour it like a *Cormorant*, when the good Woman told him, honest Mr. Such-an-One, who comes ofren to our *Meeting*, was the Maker ; if a *Tory* had had a Finger in the Pye, it would have been *superstitious*, and *forbidden Meat* ; but so powerful is the Touch of a Saint in this respect, that *Superstition* and *Interdiction* are taken off by it ; and what *that* has sanctified, must not be refus'd, or esteem'd unhallow'd. Ask them why they are thus narrow soul'd ? Why they confine their Dealings, and their Charity to one another ? They'll tell you, that they only *love as Brethren* ; they must help
one

one another; *St. Paul* says, *they are worse than Infidels, that don't take Care of their own,* and much Cant to this purpose: but if the *Church-man* imitate them in this Particular, it is *Persecution, inhumane, unchristian, a perfect Out-lawry,* and a deal of such Stuff. If People were of my Mind, old *Noll*, they should have more Reason to complain than they have: we are so good natur'd, or stupidly inadvertent, as to trade with them, and suffer them to grow rich by us, while our honest Friends of the Church are *idle*, want Business, and stand in their Shops as unemploy'd as an Horse in a Pound. It is a shame to see them raise Estates, who could or would as soon raise the Church, if we did not trade among them. When they are got into Money, and their Stock runs high, like the *B—k*, they'll grow insolent, and exercise Dominion over you. *Keep them poor, and they'll be quiet*, I remember was a *Revo—tion Principle*, and the only one, I think, that the Church would reap any Benefit by observing.

W. Thou art a glorious Fellow; you think you may say what you will, the World is all your own; I am sure none of us presume to talk so boldly.

T. No? I can give the Lie out of this Page 5. he charges the Church, (and you know who is the *Head* of it, and that the present *Ministers of State* are True, and not *Occasional Members* of it) with *Tyranny and Arbitrary Power*; that every Man's Liberty and Property is insulted, that no one is sure even of the Teeth in his Head; that *High-Church*.

Church Tyranny, that is, *the present Administration* is worse than *Nero's* or *Dioclesian's*. This, I think, is a Note beyond *Ela*. I am sure if a Man last Winter had dar'd to say this, with the Alteration of *Low* for *High*, the C——ns of *Great Britain* would have employ'd *Ja——b Ton——n's* Presses a second time. The Fellow is conscious to himself, that no Man esteems him, that he may say or do what he pleases; for any Jury upon Earth will bring him in *Non Compos*. But go on to the other Page, and there he illustrates his Proposition, *High Church Tyranny is worse than Nero's or Dioclesian's*; for he is often affronted as he goes along the Streets; a great many People sneer and laugh at him; even Strangers, poor Man, shew him no Respect! and which is worse than all, even *Beaus and Ladies* mob him. Now you know *Nero* and *Dioclesian* never did any thing like this to their poor Subjects; they only now and then burnt a City, and half the Inhabitants for their Diversion; murder'd by variety of Torments a thousand, or so, for a Breakfast; sent out for their Subjects Heads, as freely as we do for Apples; and devour'd as many Virgins, as *St. George's* Dragon; but alas! this is nothing, these People were happy in comparison to poor *B——t*; High-Church Tyrants shew him no Respect; he is never invited to Dinner by them; has not drank a Glass of good Ale at their Cost, nor had a *Shilling* from them these eleven Years: Preface, p. 2. Indeed, poor Man, I do own *Nero* would have been kinder to him, he would

have put him out of his Pain, and have stopp'd all his Lamentation: It may be he would have given him a *Tune* at parting; he has been known to play to People at an Execution; but I believe, that being a Time of Devotion, B——t would have enter'd his Protest against *Musick*.

But above all it is most deplorable, that the *Ladies* should *affront*, and *mob* him; he expresses a vast Concern for the irreparable loss of their Favour; he'll never forgive the Doctor for engrossing, as it were, all the Ladies; a Sex I am told B——t liv'd by a great while; and the little Practice he has with them now, I am well assur'd, is not the *Practice of Piety*. I must own I don't wonder to hear a Fanatick lament the loss of his Interest among the Women; they are as useful to a Conventicle as a W——gg Ministry, and without taking a Lease of it, are forc'd to support, maintain, uphold, and keep it; shut the Women out of the Meetings and *there will soon be much Grass in the place*. The seditious Canter will read *Wall Lectures* by himself, be no more regarded than the Mountebank upon *Tower-Hill*, the Rat-catcher by *Bow-Church*, or Ld——W——m at an Imp——ment.

From himself he proceeds, p. 7. to enumerate divers Grievances of other Folks, and particularly laments the untimely Death of a *Woman in Fleetstreet*, who lost her Life being in Child-bed by the *Stones*, which the *High Tyrants* threw in at her Window.

W. I hope you will allow that to be a little like *Nero* and *Diocteslan* : I did hear indeed of that young Gentlewoman who was thus barbarously murder'd by the Mob when the Members for the City were declar'd ?

T. But suppose now I can prove to you that this Woman died as fairly of a Dropsy as any one in the Bills of Mortality ; that she was seventy Years old ; that she had had three Husbands, and never was with Child in her Life ; that the Stones which the Mob threw, only did the Errand they were sent upon ; just reprov'd the Family for not illuminating their Windows upon that Night of Joy and Triumph ; they hardly went into the Room ; the Woman in Bed was dying, and no more heard or felt them at that time, than she does me now.

W. If you can prove this, then we are a parcel of Sons of *Belial*, we are *Liars*, and *Rogues*, and whatever you'll please to call us. Why I tell you the Woman being a *Dissenter*, she had a Funeral Sermon in many Meetings, is look'd upon as a *Martyr* for the *Conventicle*, and is call'd *Stephen's Sister*, because she was *ston'd* to death.

T. What I say is literally true, I receiv'd this Account from a Gentleman in that Neighbourhood ; I have it here in this Letter under his own Hand ; and I have Commission to say that he now lives, and the old Woman died between the Horn, and the Leg Tavern in *Fleetstreet* ; that B——'s whole Account is a scandalous Lie, and her Survivors in the House, though *Dissenters*, are

ready to attest the truth of this Account, Now, Noll, what think you of this piece of High-Church Murder.

W. I think the Villain deserves the Death he speaks of, to be ston'd into the other World, for it is not fit the Fellow should live. Indeed he often complains *that he is in danger, that the Streets and Roads are not safe*; and truly I don't blame him, I suppose he is conscious of his own Iniquity, that he has justly incurr'd the displeasure of his Fellow Subjects, and that it would be meritorious in any of them to chastise him. If a W——gg must be such a false Knave as this! God bless the High Church say I.

T. Here is another full and true Account, p. 8. of horrid and barbarous Murders, Assaults, Assassinations, and other High-Church Out-rages. *Tutchin is in his Grave, Mr. Samuel Johnson was near it, and King William narrowly escap'd.*

'Tis true indeed, he does own the *Sedaries* did Murder King Charles I. but that's nothing to the Murder of St. Tutchin, for the King *had warning, and time to prepare for his Change*; but the other was hurry'd out of the World, perhaps with many mangling Wounds. The Fellow indeed had an honest dry drubbing just as much as he deserv'd, and no more; but he was furiously pox'd, as the Surgeon who dissected him will witness, or else would have liv'd, thriv'd well, and mended like a Walnut-Tree after a beating. But it is a lamentable thing that the *Sedaries* should give King Charles the First so much Warning, and
give

give poor *Tutchin* no more ; for he did not live above six Weeks after his basting. *Tutchin* was sent out of the World by the *Tories*, with his Head broke. The *Sectaries* only cut off the King's Head and sent him into the other World without it. Besides, the *Sectaries* gave the King a fair Trial, as they had Power, the People being Lords : But *Tutchin* had no Tryal, and he being one of the People, was better than a King, for he help'd to make Kings, yet he was murder'd at once, without any shew of Justice, or Tryal ; which plainly shews, that the *Sectaries* are civiler to Kings than *Tories*. You laugh now, old *Whigg*, but I protest this is the drift of all he says, and is really the Sense and Opinion of your Party.

If you cut off a King's Head it is *Justice*, if we do but kick a Fellow 'tis *Murder* ; if you Slice off a Drawer's Nose at *Greenwich* it is but a *Scratch*, p. 9. if we do it it is *Dis-membring*, and *Death* by the Statute. There is a deal of difference between you *Saints* and us ; the Nature of *Good* and *Evil* alters wonderfully upon your *Account* now and then. I can't imagine how you came by the *Privilege* ; I believe we are got into Times now, in which your *New Charter* will be superseded, we shall serve you as we have done *Bewdly*, reduce you to your old Constitution, and set you upon a level with the rest of your Species ; and therefore I advise you to live as righteously as you can : for if you rob upon the Highway, commit *Murder* or *Sacrilege*, kill a *Bishop* or a *Parson*,

Parson, depend upon it you'll be hang'd ; which is more than I could have promis'd you a little while ago.

From railing at the Churchmen, he is come to extol and magnify the Dissenters : They and their Ministers, he says, have contributed largely to the Church of England Le-
durers, though most bitter against them, p. 11. This is a Lie ; they contribute to none of those that are *real Church-men*, who dare tell them the Truth ; who have Courage to defend the Church of England ; to explain the Nature of *Schism*, and prove it to be a *damnable Sin*. I own indeed they do advance the Collections of their Friends, who preach up *Comprehension*, *Moderation*, *Temper*, *Occasional Conformity*, *Resistance*, *Self-Defence*, and all the detestable Doctrines of Forty One ; *H—dly* and *B—ker*, *B—d* and *W—ly*, *H—ris* and *T—ner*, these indeed partake of their *Liberality* as well as their *Sins* ; they receive their *Thirty Pieces of Silver*, but upon *Judas's Terms*, to betray their Saviour ; to banter the Creed, burlesque Christianity, divide the Church, and crucify the Son of God afresh. I should be glad to find that they contribute to *Sm—dge*, *M—s*, *A—dms*, *Sn—pe*, *H—wood*, *S—ge*, *C—le*, *S—ton*, *R—sey*, the two *S—ds*, &c. I would be glad to know how many of these partake of their Bounty, who think themselves bound in Conscience to expose the Schism, to lay open the Intrigues of Moderation, and the flagitious Sin of *Occasional Communion*. Now I am upon this Subject I must take notice of the Insolence of the
Dissenters

Dissenters in every Election of a *Lecturer*; they who have nothing to do with it, and contribute nothing, are most zealous, most troublesome, most noisy, and give great Disturbance to those who are more particularly concern'd in that Affair: Their being Inhabitants is no plea, unless they will *continue* to contribute; I say, *continue*, for many of them often subscribe, only to give a Gloss to their Vote, and are never known to pay, unless their own *Fanatick Lukewarm Son of Moderation* chance to be elected.

I have often wonder'd that the good Citizens should give the Enemy this Licence; they would take it heinously, if any of us should appear in their Meetings, and offer to Vote in the Election of any of their Pastors. I think the Reason is equal on both sides, and should be practis'd accordingly.

But they know the Advantage of intermeddling in our Parochial Elections; they have found Fools enough in many Parishes to side with them, to hold up their Hands for Men of their Recommendation, and give them Success. This they hope will poison their Neighbours, spread the Contagion, and at last fix the Plague of Heresy and Schism among them. By these Means, and upon this View, did those *Heteroclitites H——dly* and *B——ker* gain their Elections, and write themselves *Lecturers*. Pardon me, old *Noll*, for this Digression, I thought I had a fair Opportunity, and I could not possibly deny my self the Pleasure of it, I'll make your
amends,

amends, and come to the *second Article* against the Doctor.

In this *second Article* he is extremely incens'd at the Doctor and his Party, for declaring themselves High: and not only so, but very High; high for Rituals; high for very high Steeples; high for Altars, and high for LOW Bows, and would not condescend to Men of low Estate, p. 13. that is, would not give up their Privileges, part with their Rights, and in a manner Sacrifice the Church to their Caprice. I remember the Lord W— in the House of P—— when a Debate arose Whether that Court was oblig'd to conform to the Laws, the Rules and Usages of the Courts below, urg'd the highness of that Court, as an Argument to prove, that they were not to condescend to Courts below it. If we are above them, says he, let us keep so; if their Rules and Usages are a standard to us, we are upon a level with them, and have no Claim to the superiority. Now that Noble P—r is known to condescend to Men of low Estate as much as any body, where he can with safety to his Highness or Superiority. I know him as humble and condescending upon some Occasions as possible. But if an Hedger, or any Labourer should come to him, and say, "My Lord, " six Horses in your Coach are not necessary, " pray give me Two and my Neighbour Two " more. Another comes, and says, " My " Lord, that Turret upon your House is superfluous, it keeps out neither Wind nor " Weather, pray let me have the Lead to " make Bullets and Standishes, and the Timber
" ber

" ber to make Fire to warm my poor Fa-
 " mily. A Third upon a Washing day takes
 " notice that the best Lawrel Hedge in his
 " Garden is cover'd with my Lady's Shifts,
 " and petitions my Lord that he would not
 " suffer so much *Holland* in his House; that
 " less would serve her Ladyship, and your
 " poor Neighbours of *low Estate* will not be
 " satisfied without it. Would not my Lord
 notwithstanding his aptitude to gratifie Men
 beneath him, immediately reply; " You are
 " to leave me to judge what is decent, pro-
 " per, and becoming my Station; you are
 " not to reflect upon my Equipage, my Tur-
 " ret, or my Wife's Shifts. I am the best
 " judge what is handsome, necessary, or con-
 " venient; and you are a parcel of impudent
 " Scoundrels to call it in question; either
 " bring your Sentiments to mine, and be
 " quiet with me, or else go farther off; for
 " I'll never *condescend* to let you rifle me,
 " to ride away with my Horses, melt down
 " my Turret, and make Baby-clouts of my
 " Wive's Shifts. -

This is truly the Case between the High-
 Church and Dissenters, they would, if they
 could persuade us to resign all to them that
 they please to demand, make every Concession
 they propose, present them with the *Holland*
 Surplices, lift them up to the Lead of the
 Steeples, and furnish them with Horses to
 carry away the Altar-Plate, give them the
 Possession of our superfluous Abby-Lands,
 abolish all Ceremonies, relax all Disci-
 pline, and make our selves Fools, and Beg-
 H gars;

gars ; then they'll extol our *Moderation*, come heartily in to us, and give us the Praise of *condescending to Men of low Estate*.

W. Indeed, Neighbour, you banter too much, Mr B——r is in the right, you have many things too nearly related to Popery, it gives Offence, and should be remedied. Here's Dr. Sachevel *talks of retaining blessed Advocates in Heaven to plead in their Defence, which is Popery undisguis'd*, p. 13.

T. It is your Ignorance, and his Stupidity *undisguis'd*. But because I know the Doctor has been charg'd with Popery upon the account of this Expression, by some who by their *Cloth* I am sure ought to understand Religion better, you must give me leave to be a little serious with you, and set this Controversy in a plain and true Light.

Though the *Mediatorial Office* strictly speaking peculiarly does belong to the *Person of Christ* in Heaven, exhibiting his meritorious Sufferings in our behalf at the Right-hand of God the Father, according to that Maxim of the Apostle, there is but one Mediator *between God and Man, the Man Christ Jesus*, 1 Tim. 2. 5. Yet the Office of *Intercession*, which in Scripture is ascrib'd to the *Paraclete*, which Word is sometimes render'd *Advocate*, sometimes *Comforter*, is promiscuously used, and in common apply'd to both *Christ*, and the *Holy Ghost*, who are jointly our *blessed Advocates*

Advocates in Heaven. The Holy Ghost is by our Saviour stil'd by way of Eminence, as succeeding into his Place, Office, and Title here on Earth, ὁ ἀποκλινόμενος, τὸ πνεῦμα καὶ τὸ ἅγιον, and by way of distinction ἀλλὰ ὁ ἀποκλινόμενος, The Holy Ghost the Comforter, and another Comforter; or as it is translated in both Places in the Margin, Advocate, John 14. 16, 26. And what this Office of Advocateship is we learn from St. Paul in his Epistle to the Romans, Chap. 8. ver. 26, 27. The Spirit helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh Intercession for us with Groanings that cannot be utter'd; and he that searcheth the Hearts knoweth what is the Mind of the Spirit, because he maketh the Intercession for the Saints, according to the will of God; from which Intercession (especially I conceive, says that most learned Bishop of our Church Dr. Pearson in his Exposition on the Creed, p. 328.) he hath the Name of the Paraclete given him by Christ, who said I will pray unto the Father, and he shall give you another Paraclete, John 14. 16.

This Advocateship is also in the very same Term attributed to Christ Jesus, if any Man sin, says St. John, 1 Epist. 2. 3. ἀποκλινόμενος ἐχάρημεν πρὸς τὸν πατέρα καὶ τὸν υἱόν, we have an Advocate with the Father, Jesus Christ the Righteous, who (as the Author to the Hebrews) ever liveth to make Intercession for us. From whence it is evident that the Office of a Para-

lete is in exprefs words equally attributed to both Persons of the everblessed Trinity, God the Son, and God the Holy Ghost *interceding* to God the Father for us; and I desire to add this one Observation to strengthen the Argument, that in both Passages in these two Epistles the very same Word *ἐντυγχάνειν* is made use of to denote the same *Identical* Actions in both Persons.

These now are the *blessed Advocates* the Doctor advises us *to retain to plead our Cause in Heaven*; which this ignorant Wretch mistakes for *Popery*; so well qualified is he to censure false Doctrine in others, or to preach true himself, that he is wholly a Stranger to so fundamental an Atticle of Christianity. Had there been no other *Advocates* in Heaven but the *Romish* pretended ones of Saints and Angels, or had the Doctor mentioned them, there had been some ground or occasion for this uncharitable, and unreasonable Charge upon him of being a *barefac'd Papist*; but as it is impossible to conceive this Passage to refer to any thing but those our real Advocates in Heaven, so I leave you to judge, whether this Man's gross Ignorance, and implacable Malice do not loudly call for, and stand in need of both their Intercessions, and the Doctor's Forgiveness. I shall conclude this Matter, in the Words of that judicious, profound, and I had almost said *infallible Prelate* (had not the Charge of Popery lay before my Eyes) whose inimitable Treatise I recommend to this ignorant Creature to peruse; and being written in English, it may serve to expel that
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dark Cloud of Errors that benights his poor, mad, intoxicated Brain.

Παράκλητος, says that worthy Writer, is five times used in Scripture, and that by St. John alone, four times in his Gospel, attributed to the Holy Ghost, once in his first Epistle spoken of Christ.

When it relates to the Holy Ghost we translate it always *Comforter*, when to Christ we render it *Advocate*; of which Diversity there can be no reason, because Christ, who is a *Paraclete*, said he would send *another Paraclete*, and therefore the Notion must be the same in both; and after an elaborate proof of this Matter he concludes,

“ I conceive the Notion of Παράκλητος
“ common to the Son, and to the Holy
“ Ghost, to consist especially in the Office of
“ *Intercession*, which by St. Paul is attributed
“ to both, p. 329. *Exposit. on the Creed*.

Now this is not Popery, but what true Protestants have always believ'd. The Doctor does not bid his Audience prostrate themselves to Images and Pictures; but by a good Life, a holy Conversation, to recommend themselves to the blessed Advocates above. Now a good Life being the properest Recommendation, you Whiggs cannot bear the thoughts of retaining such Advocates. When any thing in Religion is against you, that you call *Popery*; when it is in Government you call it *Tyranny* or *Persecution*, and think it a sufficient Justification of your Aversion to it.

W. No, no, you are mightily mistaken, we lead as good Lives as the best of you, and love

love Religion and Virtue as well as you. I protest I love the Conversation of the Dissenters, they are full of *Scripture Stories*; what they say is so edifying, and adapted to the meanest Capacity, always tending to express their *Moderation* in religious Matters, and their Abhorrence of all *Persecution*: And besides, there is an air of Piety in the very Motion and Habits of their *Pastors*; their Looks are so serene and upright, that Religion seems to have taken an Habitation in the Countenance of each of them.

T. If you love a Dissenter for his *Scripture Stories*, you may as well love *Dutch Tiles*, or *Tapestry Hangings*. I don't think the Bible is always to be repeated over a Tea-Table, and the comfortable Accounts of God's Love to good Men be given at *Back-gammon*. I don't think our Sins are to be fight out at *Cribbage*, and Ejaculations thrown up at *All fours*, and yet I have seen and heard all this done, and nevertheless held my Opinion that they were all H——crites. It is an Hereditary Shew, or Form of Piety, and they themselves are no more affected than I am by it; their Fathers teach them to Sigh and turn up the White of their Eyes, as Beggars do their Children to cry, only to move your Passions and deceive you. As to their *Pastors*, I hate a religious Face. *When Religion, as you say, has taken an Habitation in a Man's Countenance*, it is generally Tenant for Life there; I seldom knew it remove lower, and take a place in his Heart. I protest a formal religious Face frights me, I clap my
Hands

Hands into my Pockets like a *Dutch Skipper*, and have much ado to forbear hollowing out *Thieves*, ~~Thieves~~, *Moderation*, and all things that I think will hurt me. Excuse me Neighbour, if ever I take an uncommon Liberty of Speech, it is when these People are the *subject of Discourse*, and yet you are always crowding it in upon me; I have always esteemed them, and have every Day fresh reason to do it, utter and avow'd Enemies to the *Crown* and *Mitre*. I know their Principles are so bad, and their Practices so nicely corresponding with them, that I cannot have a favourable Thought of those Men, who do not vigorously oppose them.

W. Well, but why must they be *down-right persecuted*? Why must their Birth-right be taken from them? Why must they be excluded all Offices and Places in the Government, which is one of your High Church *Postulatums*? *Why must you have all, and they have none*? This the *Doctor* affirms necessary, and it is another Charge which *Mr. B—t* brings against him, *p. 14.*

T. If the *Doctor* has no more to answer for than this, he is the happiest Man alive; I think there is nothing more reasonable nor more profitable, than a strict Conformity to that Opinion. No wise Government in *Europe*, but this, suffers Men to have a share in the Legislature, whose Principles are directly contrary to, and whose Interest they think it is, to subvert the Government they live under. Why are they not content with their *Indulgence*? When they sued for that,

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their Pleas all ran upon *tender, scrupulous Consciences*, that their only aim was to live peaceably amongst us, in the Enjoyment of *Liberty of Conscience*: We had no sooner warm'd the cold Snake with that Act but it exerted its Sting, affected the Ascendant, and wanted Superiority and Government; of this Truth we have daily Instances: Do they not push at us upon all Occasions? What Offices? What Places, though never so mean, and low, do they not contend for? Nothing is vacant but your *Faction* propose a Candidate of their own Complexion, and always appear in opposition to the Church. Now what can the design of this be, but as I hinted in another place, to steal by degrees into the strong Man's House, that they may first bind, and then destroy him; would not every wise Man shut his Door against such an Enemy? May he not build such Mounds and Fortresses as will prevent his making any Inroads into his Territories? Would you have us forget your darling Principle, *Self Defence*? Our Religion indeed obliges us to *turn the other Cheek to the Man that strikes one of them*. But it no where forbids us to make such justifiable Provisions as will secure us from his *striking* either. We are commanded to be as *wise as Serpents, and as innocent as Doves*. And from hence we derive a Liberty to contrive the Methods of our own Preservation, which if we should not do, we should not only be as *innocent*, but we should be as *stupid* as Doves; and if any of the Serpent appear'd in us, it would be that which
our

difference between throwing a Man into a Fire, and out of an Office, unless upon such and such Terms; the former is Murder direct, the latter just and reasonable. And therefore I conclude, that Dr. *Sacheverell* is not guilty of the High Crimes and Misdemeanors charg'd upon him in this Article by *William B——t*, &c.

W. Well, pray proceed, I would fain drop Anchor, I begin to desire an end of the Conference. Here is something pretty notable upon your Doctor two or three Pages together; here's *Pride, vain Glory, Envy, Hatred, Malice, and Uncharitableness to his Mother*, p. 15, 16, 17, 18, 19. charg'd upon him by wholesale. Pray begin, and good Lord deliver him.

T. He does so, it is true, and that the Doctor is not guilty, is as true. The Accusation is pretty extraordinary, and is indeed a notable instance, *That B——t has no manner of Grudge or Envy against him, which he professes solemnly before God he has not*, p. 14. It puts me in mind of two Fellows upon their nearest approaches to boxing. Come, Sir, says the pertest of them, *there is no Malice*, and the next Moment beats his Teeth down his Throat. So says *B——t*, "Look you
 " Dr. *Sacheverell*, you are one of the vilest
 " Rascals in Nature, you are a malicious
 " Incendiary, you deserve Hanging, Murder,
 " *and Damnation*, and I'll take care, if possible,
 " that such a scandalous, High-flying Dog
 " shall have his deserts. But I have no Malice
 " or ill Will to you, I love you dearly, and
 " as

“ as I hope to be fav’d at the Day of Judgment, I never did, or intended you or any Man any Ill, or *Wrong these last one and twenty Years.* Vid. Pref. p. ult.

B——t is under great Astonishment, that the Doctor should be so Impudent and Ambitious as to take upon him, though in a Regular and Academical way, the Title of Doctor, and *drive* a number of young Fellows more into that extravagance. It was a shame particularly, that he should do it, who was the Son of a *Pauper* and of a *Mother in an Hospital*, to spend an hundred Pound in that manner did not at all become a Person in his Circumstances, none but noble Men do it so young, *ergo*, he is *Proud, Ambitious, and full of vain Glory.*

This Fellow B——t you must know was expell’d the University before he had been in it three Years, for his impudence to his Superiors, and therefore you are not to wonder if he does not understand Affairs of this Nature. If a Man has gone through the several Studies, Examinations, Exercises, and number of Years which the University requires as necessary Qualifications for the *Doctorate*; and especially when they perform them with Applause, and to the general Satisfaction of the University, as Dr. *Sacheverell* did, it is not usual to feel his *Chin* for a *Beard*, or look into his *Mouth* for the *Mark* of his *Age*, but into the Register for his *Matriculation*, and the Performance of those things which by the Statutes are of Necessity antecedent to it; when this is done the youngest Man need not

blush to take up the Scarlet, for it is not esteem'd pert, or forward in those that do it, because the University values it self upon the *number* of Doctors. The Doctor's College especially does, and the *Founder* has *left Encouragement* to *prompt the Fellows* of *Magdalene*, to encrease the number *annually*. A *long Beard* is no more essential to a Doctor in *Oxford* or *Cambridge*, than it was to a *Philosopher* in *Athens*, or *Rome* of old; and therefore B——t is a Coxcomb, and a Blockhead for objecting this against the Doctor, which is the constant practice of his *College*, and when some younger Men than the Doctor were admitted to the same *Degree*. As to the extravagant Expence, *one hundred Pounds*, B——t is as ignorant in this as in the other part of his Charge. The Doctor had taken all his other Degrees regularly, perform'd his Exercises, and said his Time, which makes very great Abatements in the Expence, and reduces it to less than *half that Sum*, especially if any considerable *number* take the Degree together.

But why *did he not give his Mother the Money*, says Bisset? Because he always provided so well for her, that she did not want it, say I. The Number of the Doctor's Pupils, and the Income of his Fellowship, and a small Living in the Town enabled the Doctor to make very handsome Presents to his Mother, and other Relations, and to take the *ambitious Title of Doctor*, as he calls it. I believe no Son upon Earth ever did give more signal Instances of filial Love, and dear Concern

Concern to a Mother, and Relations, than Dr. Sacheverell has, and to my knowledge continues still to do. He may say with good *Zaccheus*, *the half of my Goods I give away*, *Luk. 19. 8.* This he always did when his Estate was much less than now it is; and I am well assur'd that upon this late Enlargement of his Income he has dedicated 100 *l. per An.* to the pious Uses we are now speaking of. The Doctor in a due sense of the peculiar Acceptableness of *Charity in secret* before God, did not without the greatest Reluctancy give me this account; and with much more did he commission me to make it publick. But I told him it was one of the heaviest Charges upon him; and he could not take off the Impression it had made upon some Mens Minds, to the great Disadvantage of his Reputation, any other way. Now this I speak to you here, as a certain Truth, and you may publish it from me upon the House-top.

W. I protest I am strangely stagger'd in my good Opinion of this Fellow *B—r.* I begin to use him with little Ceremony; in the Name of God, has the Man no Notion of a Lye? Or has he any Receipt to take off the Malignity, and Sin of it?

T. I tell you he is a Hack, a Tool, a Machine that must move as the Faction bid him; he must say as they say, and do as they command; or do you think that a Man who was at any liberty would accuse Dr. Sacheverell publickly, as *ambitious, proud, vain-glorious, and extravagant*, when he himself lies so open to the same Indictment: The Fellow's In-
come

come at the most is not 120 *l. per. An.* he marry'd a Woman, that I hear only increas'd his Family : He immediately set up a Coach, and in a most scandalous manner run up a Shed against that part of St. Katherine's Church where the Altar is placed, and made it a Stable ; it gave great Offence to all good People, and occasion'd much Complaint : The smell of his Horses annoy'd the Communicants at the Holy Sacrament, it was so offensive that they seem'd *like the wise Men from the East, to meet their Saviour in a Manger* ; and yet this good Man refus'd to remove the Nuisance, but spoke very indifferently of the respect due to Places set apart for religious Worship, and dedicated to God, and seem'd to ridicule the People who were concern'd at the great Indecency of this thing : He learnt no doubt the Practice from his old Friends in *Forty One*, they had taught him to turn Churches into Stables ; to defile the Temples of God, and make his Worshippers *bumble indeed, and Kneel down with the Ox and the Horse.* And I must add farther, that he was thus extravagant while his Sister was Starving, and subsisted only by the Charity of her Acquaintance : He turn'd her out of Doors into this wretched State, because she presum'd to tell him, when she found him playing the Wanton, with his Head in a Woman's Bosom, that it was indecent, and scandalous. To be short though, the Whim of the Coach lasted but a little while, the Horses were seiz'd by the Man that sold them ; the Carpenter has his Stable again, and poor

B——r

B—— walks on Foot as impudent and as awkwardly as ever.

W. Well, I do own this is a good turn upon him, I wonder how he could lay himself so open : I have two Lists in my Pocket-Book, one of Knaves, the other of Fools, I believe I must give my Master B—— a Place in both of them.

T. We have now done with the *Dr's Pride*, let us proceed to his *Envy, Hatred and Malice* ; “ It seems he shew'd a great deal of “ them all, in his severe Reflections upon “ Mr. G—— a Competitor with him for the “ Chaplainship of *St. Mary Overies*, and Dr. “ *Tillotson* and Dr. *Stillingsfleet*, at the *Mitre “ Tavern in Fenchurchstreet*, p. 17.

I my self was in Company at that time ; the Dr. did mention his several Competitors, but not in that unbecoming Manner, nor with Words in the least like these. I have no Remembrance of the Expression, of *coming into Timber* ; it was agreed, that his Competitors, many of them I am sure, did over rate their Interest, and spoke of it with a Confidence that every body knew had no Grounds. This might occasion some of the little Sarcasms of Conversation, which give a Relish to it, and make it agreeable, and besides I know Dr. *Sacheverel* had not the most generous Treatment from his Competitors, and their Friends ; he had abundance of Reason to think himself ill us'd, and might, it may be, be provok'd to *mix a little Bitter with his Wine* ; but as for Mr. G—— I have heard him give as handsome a Character of him as possible ;
he

he speaks of him with abundance of Esteem, and thinks the University of *Cambridge* do him but common Justice, in setting so great a Value upon him as they do.

I do remember also, that some Discourse arose concerning the Writings of *Dr. Tillotson* and *Dr. Stillingfleet*, and I think the greatest part of the time we staid, was spent in settling the different Characters of those two great Divines; which by the by is one Proof, that the *Tory* Clergy do not meet in their Clubs to talk Politicks, rail at their Governours, and plot against the Crown, as your Faction would insinuate.

For Conversation only we resolv'd to divide; some would commend, others took the contrary side. Now any one that has read the Writings of those *eminent Men* will allow, that some of them have *two Handles*, that there is room for Objections, enough at least to furnish out an innocent Debate, and deceive the Tedioufness of Conversation; their most devout Admirers must own, that both of them have had their *Nods* and *Titubations*; that *Tillotson* himself has tript, and the great *Stillingfleet* has slumber'd; the one found it very difficult to screen himself from the Suspicion of *So——ism*, and some Heterodox Notions of Hell Torments; and the other could not atone for his *I——cum*, but by his indefatigable and inimitable Writings against the Papists. His *Origines Sacrae* is one of the foremost of his Performances, but whoever affirms, that it is not over-burthen'd with *Quotations*, and that all of them can be

be found in the Places to which the Reader is directed ; whoever believes that that Book has not the Failings naturally attending an *universal Scholar*, must have a mighty Interest with learned Men, to get a Place in their good Esteem, and secure the Reputation of his Judgment among them.

In this manner indeed Dr. *Sacheverell* and all of us did give our selves leave to talk of those great Men. 'Tis true, the *Implicits* amongst us were a little startled at these common Objections, but were at last appeas'd to hear our unanimous concluding Resolution, That they were both the *greatest Men* of their Age, in their *different ways* ; and that the Church of *England* could not pay any Honour to their Memories, which their great Services and Merits did not entitle them to.

W. I think you give a fair and handsome Account of this Matter, and I am pleas'd to hear that the Clergy are so well employ'd when they meet together ; for I do assure you, I have heard you scurvily reflected on by some of our Friends, and nothing less than *Plotting* laid to your Charge in these Meetings. Pray how did this Dr. behave himself in his College ? Here is a strange Account, p. 18. of his disrespectful Carriage to the *President* of his College, his Insolence to the Fellows, and his Turbulency in the *University*.

T. The College sent a very handsome Testimonial of his Behaviour in *Oxford*, which was ready to be produced at his Trial, and did him

Service. This I shall have Occasion to produce to you when I come to clear his Notions of the *Revolution*. In the mean time I can tell you, I had the Honour to be at the *University* of *Oxford* in the Dr's time; his Behaviour there was admired by all, and he thought himself happiest, who could most nearly resemble him.

W. After all, the Dr. cannot be the topping Fellow you make him; if he is, he is mightily mended since the B—— of L—— and C——, now W——, deny'd him Orders for his Ignorance and Impudence. Mr. B——t tells us here, *p.* 21. that he pretended to understand *Latin* better than his B——p; which put his Lordship upon examining him in Divinity, of which he found him so ignorant, that he sent him home, and set him a time of Study to be better prepar'd.

T. It is true the Dr. was ordain'd by the B——p you speak of; and when he waited first upon his Lordship with the necessary Testimonials for that purpose, he was pleas'd to make some Objections against the *Latin* of a particular Sentence or two; Dr. *Sacheverell*, with all imaginable Submission, gave his L—d—p some Reasons, and some Grammatical Authorities, for thinking the Expressions proper. His Lordship, all the World knows, does not pretend to any perfect freedom from that Impatience and sudden Resentment which Contradiction too often raises in a Man grown old in Learning; and these were a little heighten'd, when he found no Tokens in
the

the Doctor of Submission to his Judgment; the Dr. thought himself oblig'd to defend the then *Dean*, who drew up the Testimonial, and with whom the Bishop had had a Dispute, which at that time had made them Strangers. This Misunderstanding the Dr. did believe was the chief Occasion of his Lordship's Objections, and that therefore he could not in Honour, and Gratitude to his Patron the Dean, join with him in condemning what he had drawn up for his Service: Upon which the Doctor was dismiss'd for that time; but there was no Examination, no Questions in Divinity put to him, and consequently no room for this scandalous Story of his *Ignorance*. But when the Doctor waited upon the Bishop a second time with Letters recommendatory from the B——p of *Oxford*, his Lordship receiv'd him with a great deal of Favour: He underwent an Examination publicly for three days with the rest of the Candidates for Orders; and when he had receiv'd them, and his Instruments were deliver'd to him, the B——p dismiss'd the Doctor with this Complement, *That he wish'd it had been to the best Living in his Diocese*. This Account I have heard confirm'd by the Reverend Mr. *Price*, Master of the Free-School in *St. Mary Axe*, who was then *Amanuensis* to his Lordship, and an Ear-witness of what pass'd. The B——p retain'd his good Opinion of the Doctor for some time, and there was a Correspondence between them, which the Doctor valued himself very much upon, till his L——dship thought himself too

freely dealt with in a Book entituled the *Character of a Low Church-man*, said to be wrote by the Doctor; but he never yet own'd it: It was printed without a Name at first; and this last Edition of it with his Picture and Name before it, was printed without his Knowledge or Consent, and in his absence from Town; and therefore I see no Obligations upon me to vindicate Dr. *Sacheverell* from any Charge, which that Book lays him open to, till I become assur'd, or know from the Doctor that he wrote it.

One word more, he ow'd no Canonical Obedience to the B——p as his *Ordinary*; for C——k, to which he was ordain'd, was not under his Jurisdiction, but a *Peculiar* of the Dean and Chapter of L——; and the Doctor did not offer himself to the B——p to be ordain'd by him, as his B——p or *Ordinary*; but his Lordship being in that Neighbourhood, he thought it proper and handfom, as well as convenient for him, to receive Ordination from his Hands, whose Learning he has always spoke of with the utmost *Veneration*.

A Man must have a great deal of Patience to enable him to perform the Work I have undertaken, to rake over such a Dunghil of Filth, to stay so long in a place where nothing is to be found but what is grievous, and offensive; nothing but the Concern I have to clear up the Reputation of the Church in general, and my good Friend Dr. *Sacheverell* in particular, could encourage, support, and carry me thro' so unpleasant a Task.

W. Pray

W. Pray what have you to say to this other Instance of his Malice, his *barbarous Insults upon the Death of King William*; his *strange Sentiments of the Revolution*, and Mr. Eberal's Account under his own hand, who lives near Bermingham, that the Doctor declar'd King William deserved to be De-Witted, and that he hop'd he should live to see it: This, with some more of his Flights upon King William's Death, the House of Hannover, and his drinking the Pretender's Health several times by the Name of James the Third, is I think, the Substance of the next two, or three Pages, and the Marrow of the Charge contain'd in them.

T. I have the good Fortune to be very often in Company with Dr. Sacheverell, and at times when something of this Nature has been our Topick: He is too much a Gentleman, and a Christian, to be guilty of any thing so directly inconsistent with those Characters. In all my Conversation I could give my Oath, that I don't remember that I have ever heard him say any thing upon the Death of that King, that deserv'd those hard Epithets, of *outrageous, barbarous, and insulting*; and I believe all that have heard the Doctor speak upon that Subject are of my mind; or else B——r would tell us *where, when, and with whom* he gave this great Offence. As to his Opinion of the *Revolution, the Succession, in the illustrious House of Hannover, and his Zeal against Popery*, I have here by me the Original Testimonial from his College, with their Seal affix'd to it, which I will read to you, and save my self

self the Trouble of vindicating the Doctor upon this Head any other way.

“ Whereas our Letters *Testimonial* have
 “ been desir’d by *Henry Sacheverell* Doctor of
 “ Divinity, and Fellow of *St. Mary Magda-*
 “ *lene* College in *Oxford*, We the *President*,
 “ and *Fellows* of the said College, do hereby
 “ certify all Persons whom it may concern,
 “ that the said *Henry Sacheverell* is a Person
 “ of a sober Life, and Conversation, well af-
 “ fected to the *present Constitution* both in
 “ Church and State, to her Majesty’s Person
 “ and Government, and to the *Protestant Suc-*
 “ *cession* as by Law establish’d; that he hath
 “ always express’d a laudable Zeal against
 “ Popery, and hath never in his Discourses,
 “ to the best of our knowledge, manifested
 “ any ungrateful Sense of the great Blessings,
 “ which the Church and State, the *Universi-*
 “ *ties*, and particularly the College, of which
 “ he is a Member, reap’d by the late happy
 “ Revolution: In witness whereof we the
 “ said President, and Fellows have hereunto
 “ set our Common Seal the 18th day of *Ja-*
 “ *nuary*, in the 8th Year of the Reign of our
 “ Sovereign Lady Queen *Anne*, by the Grace
 “ of God of *Great Britain, France, and Ire-*
 “ *land* Queen, Defender of the Faith, *Annoq;*
 “ *Dom.* 1709.

Now this was ready to be produc’d at his Trial, and intended to help forward his Vindication from the High Crimes and Misdemeanors contain’d in the first Article of his Impeachment. I think I cannot add any thing to it. This is an Account under the Hand and Seal

Seal of those with whom he spent the greatest part of his time in *Oxford*, and I can answer for him since he came to *London*, as often as I have had the Happiness of being one of his Companions. This Testimonial also clears him from the Charge of *Insolence to his President*, and great *Turbulency* in his College, which we were just now speaking of.

W. I think it is enough, you take a great deal more Pains than you need to do, and I think, though I am a *Whigg*, and don't much love the Doctor, this *Testimonial* ought to have Credit with us all, unless Mr. B——t had nam'd the Time *when*, and the Place *where* he made himself a Criminal in this respect. But here is an ugly Story with Chapter and Verse; this of Mr. *Eberal's*, in which he declares, that Dr. *Sacheverell wish'd King William de Witted*. I remember something of this in a *Review* formerly, pray what is it?

T. What is it? a Lie you may depend upon it if it comes from the *Review*, or B——t; the former pester'd the Doctor with this Story, and charg'd him home, even to producing the Names of those Persons who Mr. *Eberal* says were present when the Doctor said those words. His Friends began to be a little alarm'd at so particular an Account, and put him upon making his Defence; which he did, by printing this *Certificate*, with the Hands of all those Gentlemen *Eberal* mention'd, that the whole is a most malicious Falshood, and that they never heard the Doctor say any thing like it. I'll read the *Certificate* to you for your Satisfaction.

“ *Where-*

“ *Whereas in the Review, N^o. 144. p. 578.*
 “ it is said, that Mr. *Samuel Eberal*, at, or
 “ near *Birmingham*, has declar’d that he heard
 “ Dr. *Henry Sacheverell* say of the late King
 “ *William*, *that he deserv’d to be de Witted,*
 “ *and he hop’d he should live to see it.* And
 “ whereas the said *Samuel Eberal* has often
 “ publickly declar’d in the said Town of *Bir-*
 “ *mingham*, that the said Words were spoken
 “ in the Presence of the Reverend Mr. *Dag-*
 “ *get*, Rector of the said Town, Mr. *Henry*
 “ *Porter*, Mercer, and Father-in-Law to the
 “ said *Samuel Eberal*, and Mr. *Isaac Spooner*,
 “ Ironmonger: We whose Names are hereun-
 “ to subscrib’d, do testifie and declare, that
 “ we never heard the said Dr. *Henry Sache-*
 “ *verell* use any such Expression, nor utter
 “ any Words tending that way. Witness our
 “ our Hands this 31st Day of *March*, 1710,
 “ *W. Dagget, Hen. Porter, Isaac Spooner.*

Now this made even *de Foe* blush, and he
 forbore to persecute the Doctor any more
 with this Story. But *B——t* will revive it,
 he is sure of the Truth of it, and must believe
 it. I know he has told this Story a thousand
 times, and I believe he may think it true
 now, it being one of the sad Fates of Liars
 to tell a Lie till they believe it themselves.

The Story of the Doctor’s drinking the Pre-
 tender’s Health several times, is just as true as
 this. I have a Letter here from Mr. *S. P——r*
 of *Oxford*, upon whom the whole Story is
 charg’d, that he never knew the Doctor drink
 that Health in his Life, as this *B——t* pre-
 tends; and any one that will give himself the
 trouble

trouble of enquiring at *Oxford* or at *Cant—ry* will find this to be as villanous a Report, and as scandalous a Lie as any in the Book. I observe when your Faction is at a loss for Scandal, when your whole Magazine is spent upon the *Tories*, the Pretender is your *dernier Resort*, you play him at us altogether and think you do our Business effectually. It is my Opinion the Pretender has more hearty Friends among the *W—gs* and *Dissenters* of *Great B—tain*, than in all *Europe* besides; and his Attempts to land first in *S—land*, which is so fully stock'd with them, confirms me in this Notion; I believe he has more Court paid to him now *since some Alterations*, than he has yet ever had.

This I think is a fair, clear, and undoubted Testimony of the Dr's Innocence in all that we have been speaking of; In my Opinion it is a through Vindication of him, from that Marrow of his Charge, as you call'd it, contain'd in p. 21, 22, 23.

W. If you go on thus, you'll make this Man as white as Snow, and Mr. *B—t* as black as the Devil: For God's sake, plead guilty to something; sure this Book of 63 Pages must have some Truth in it; I would fain have you knock under a little. This Book will be a terrible Satyr upon my Friends, if we can prove nothing in it. What say you to this Story about Sir *Ch. H—t*, it is a swinger if it be true, the *Dr. was his Curate and partly Chaplain*; and a Living being
L vacant

vacant in the Gift of Sir Ch. H——t, some Body recommended the Dr. to him for the Succession; but my Lady *protested against him*, and said, *He's a sorry Wretch, he'll go into the Kitchen among the Maids and banter the Torments of Hell-fire before them.*

T. That Sir Ch. H——t had a Living in his Gift void, while Dr. Sacheverell was near him is true, and that he refus'd to give it him upon the account you speak of, is a Lie; but false as it is, I know it had obtained much both before and at the Dr's Tryal, which put Mr. Br——ley upon writing to Sir Ch. H——t to know the Truth of it; he receiv'd an Answer immediately much in the Dr's Favour and Commendation; and declar'd, that nothing but the Dr's *Merit*, and *growing Parts* hinder'd him from being presented to that Living; he thought it would be a pity to bury so *promising* a young Gentleman in such a Place. This Letter is now in the Hands of Mr. Br——ley, and did *convince* even his *Enemies*, those that wish'd and labour'd to have the Scandal hold good, and true; and besides, when the Dr. made his Journey to his Living, he was very handsomely, and with great Respect entertained at A——ton near B——ham by Sir Ch. and his Lady, which in my Opinion should convince every one that there could not be that Aversion, and abhorrence of the Dr. in that good Family, which this Wretch B——t would persuade the World there is. With this Letter to justify the Dr. Sir Ch. was pleas'd to send the Certificate, I just
now

now mention'd, to vindicate his Reputation from the Asperſion of *Eberal*.

What's the Matter with you, Noll, I han't thrown you into Agitations have I?

W. I don't know, I find ſtrange Motions within, I believe I am in the *Agonies of Con-
verſion*; for it is not without great Travail and Pains, that a *Whig* is delivered of his Principles: this Book has made me miſcarry, and I perceive thou art an excellent Midwife to make the beſt on't.

T. Prithee keep your ſelf together a little longer, while I finiſh, and my Life for yours, I ſend you home a *Tory*; here's the ſixth Article ſtares me in the Face; and accuses the *Dr.* * of *unchriſtian Imprecations, with a Mixture of Rage and Profaneneſs*. This puts me in mind of a poor Watchman the other Morning, who very elegantly gave us to underſtand, *that it was a dark, cloudy Morning, with a Mixture of Moonſhine*; I was as much at a loſs to reconcile the Watchman's Mixture with common Senſe, as I am *B——t's*. I can no more account for a dark, light Morning, than I can for *unchriſtian Imprecations mixt with Rage and Profaneſs*; all Imprecations are profane, and muſt have rage in them; So this is juſt as proper as I had a good Plumb Pudden to day with a Mixture of Flower and Raiſins; well, but not a Word more of the Pudden, the *Dr.* not only damns

* P. 26.

the Dissenters but bids the Devil take them, p. 27. This is barbarous indeed; the Dr. not only damns the Dissenters but double damns them, that is, *he wishes them damn'd with a Mixture of Damnation*; But where does the Dr. do all this? Why here, p. 26. and p. 27. he does not let us know any other Place, some Body told him so, he thinks, but poor Man he has forgot it, or else he would certainly tell us the *initial Letters* of his Name, for he sometimes does us that Favour, and it is the Strongest Evidence that he produces. So that here is a long Story without any *Mixture* of Evidence or Truth, which is *Madness*; and since *B——t* is upon his Mixtures, I'll give him a fuitable Motto.

Omne magnum Mendacium, habet Mixturam Dementiae.

Prithee let him know that, when you see him next, and desire him to make the best Use of the Advertisment.

W. Hang him a Dog with a Mixture of Hemp, I'll never see him again if I can help it. Here's a Story in the seventh Article, which I think every Body allows to be true, that the Dr. courted a young Lady in *St——d-shire*, and left her very foully, as *B——t* says, I know abundance of Women who can hardly forgive him, though they love him well too: *B——t* sets off this very passionately, and naturally, as if he had been reading *Argalus*,

galas, and *Parthenia*, or the first Vol. of the *Atalantis*.

T. No, no, you mistake, he himself has seen a Woman under a distress of this nature, he has heard her Reproaches for such *foul dealing*, seen her Tears and felt her passionate clings when he barbarously left her after a Courtship of many Years, and Promises to——

W. Hold, I think you are in your Agitations now, your Passion makes you forget your self, you speak as if B——t had done all this to a Woman.

T. I speak Truth and plainly, which is more than he dares, or can do. I say *William B——t* eldest Brother of *St. K——nes* was formerly Minister of *Iver* near *Colebrook*, and *S——ab G——n* of that place delighted to hear him, and, as he thought, to see him; upon the Strength of which he became soon acquainted with the young Woman, her Mother, and Grandmother, and promised the Mother upon her Death-Bed, that if she died, he would take care of *Sarah*: she did die; and the good Man took *Sarah* to himself, brought her to *London*, courted her for a Wife, gave her suitable Raiment and Education, took a Companion into the House to teach her Address and Carriage, forc'd her to attend his Sister, full fore against her Will, to the Conventicle, kiss'd her *daily*, courted her *nightly*, and at last turn'd her out of his House, plac'd her in a common Service, cannot indure the Sight of her, but like
wicked

wicked *Amnon*, the Hatred wherewith he hateth her, is greater than the Love wherewith he has loved her,

W. If this be true, the Fellow is sure infatuated, to lay himself so open, and give occasion for such a turn upon him; this is as bad for him as the Story of the Coach; but if you have good Authority for it, it does not excuse the Dr. I hope you don't pretend that.

T. No, this don't excuse the Dr. but I shall do it presently. The Dr. behav'd himself as honourably in this Amour, which, by the by, began twelve or thirteen Years ago, as any Man upon Earth; it commenc'd, and was carry'd on with a mutual Resolution not to marry without the Father's Consent, which by his Civility to the Dr. at that time, they did not despair of obtaining; but in due time the Father shewed them their Mistake, protested against the Match, and declar'd he would not give them a Farthing, living, or dying: Upon this the Dr. was not so frequent in his Visits as before, but did all he could to bring the Father to consent, by the Intercession of some neighbouring Gentlemen; and meeting with no Success, the young Lady appeared mad, but not like *B——t*, INDEED; she hop'd by that *honest Cheat* to obtain, what she found she could not any other way; but the Father was still obstinate, the Match broke off, the Lady return'd to her Senses, and the Dr. to his College and Studies. Now this

this is a fair Account of this whole Matter ; it was begun, carry'd on, and ended with all the Honour and Fair-dealing that a Man can shew ; he stands acquitted now, even by the neighbouring Ladies, who know the Story, and the young Lady her self does not condemn him.

W. No, how should she ? the Woman's dead.

T. Only as live as you are, nay, she is lively more than ordinary now, for I hear her Father is just dead, and has left her to dispose of her self, with a few transitory Goods and Chattels, which will tempt any Man to take her, as *mad*, and as *dead* as she is : I believe verily the poor young Lady must put it into the publick Papers, as *Partridge* was forc'd to do, *that she is alive and well*, and that *B———t* as well as *B———staff*, gives a falser Account of cruel and barbarous Murders, than all the Historians of *Grubstreet*. What I have told you is really Fact, the Woman is in her Senses, and in good Health ; the Dr. is under no Censure even in that Country, where the Story is known, and therefore this Fellow *B———t* is a vile Slanderer, he ought to lose that *Tongue* which can tell such abominable Lyes, and that *Hand* which can write them.

W. I really believ'd this Woman once as mad as *Oliver's Porter*, and now as dead as *Oliver* himself ; what can be said to, or for such a Fellow as this, he spreads Stories upon common
Hearsay

Hearsay only, and I am afraid from the *commonest* People too.

T. From this Foul-dealing and Murther, we come to the eighth Article, *Great Immodesty*: He has heard, he says, some odd Stories, about a *Wench at Woodstock*, and S——y W——r, but he is not sure enough of them to report them: Now the Dr. protests he does not know any Woman in the World, whose Name begins and ends with those Letters; and that in his last *Solemn Progress*, as B——t calls it, he never call'd at *Woodstock*, but that's nothing; he was very immodest at a *Christning* in *Southwark*; when he ask'd the *Good Women*, if there was not some body in the Company with Child, if there is not, I forfeit my *Breeches*; for it is a *Proverb* in our Country; that when a *Parson* christens the Child, if none of the good Women are breeding, he forfeits his *Breeches*, p. 28. The Dr. does not remember that he ever said this, neither would he be at all concern'd, if he had said it; but it seems the Malignity arises from his saying it at *so sacred an Ordinance*; over the *Font* indeed he could not have said it with Innocence, but over the *Ham* and cold *Fowls* I think he might. You may here see what Notions these Sower-headed Saints have of Society and Conversation; they will not allow the Minister to take any Share, or to raise any part of that innocent Mirth which Religion indulges, and which Nature requires. I remember at *Oxford*, I was invited to Sup-
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per at a Dissenter's, upon the Day when his Child was, what *they call* Christen'd; the good Man in black sat very surlily pious, and gave us an account of *Nicodemus*, till a Bowl of Punch put a Period to his History. At Supper he eat Bacon and Fowls, and preach'd *Regeneration miraculously*; every fresh Bit was *New Birth*, and at the second Course, he took occasion to tell us we must all *enter a second time into our Mothers Womb*; he took up a whole Fowl, which fell at once into the Dish again, and plentifully bestow'd the Sauce upon the Womens Cloaths; this he said naturally suggested to him the Fall of Man, and the many Spots our Nature receiv'd by it; observing the Women pretty busie with their Handkerchiefs upon this occasion, he very composedly told them, they took more care to clean the *outward*, than the *inward Woman*; in short, he would hardly suffer any of the Company to eat, or speak but himself; we had no Mirth, but the little his ill-breeding, and unsociable Temper gave us, and being very young Folks, we were forc'd to convince him *that there was a time for all things*, in a manner which he did not like.

I do not here pretend to justify, or encourage any *indecent Levities* in Clergymen, any more than the Stoical Morosities, and mis-tim'd Preachments of these *Lay Baptists*; but only I say, a Minister may be *merry*, as well as *angry*, and *sin not*: He may repeat at Supper, after baptizing a Child, a whimsical

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common Country Saying, without losing Benefit of the Clergy.

W. I think you should not take notice of these things, they are too trifling, and cannot hurt your Dr's Reputation; if they were really true: Here's a Story in the ninth Article worth your notice; it seems he got *substantially drunk*, at Sir J. W——'s House in Oxfordshire, and was laid flat under the Table, which gave occasion for some of the Wags to say, *There lies the Pillar of the Church*, p. 29.

T. Some of the Wags! no, some of the Wh——gs said it, for the whole is a scandalous Hellish Falshood, and such a Reflection upon the Honour and Reputation of Sir J. W——r; and such a Blot upon the Dr's Character, that he was resolved to clear them both, by communicating this Letter, which he receiv'd from that very worthy and much esteem'd Gentleman.

Reverend Sir,
 “ I Have read that part of the Book you
 “ mention'd, and can by no means think
 “ it worth your answering, because I am cred-
 “ dibly inform'd, the Person that wrote it is
 “ a *Madman*; but however, that part that
 “ belongs to me, I here testify under my
 “ Hand, to be an infamous, notorious, im-
 “ pudent Lye.

Westminster;

J. WALTER.

Jan. 4.

Thus

Thus you see, Noll, to what a prodigious height of Iniquity and Impudence your Friends can fly, with what Zeal they do the Works of the Devil, they seem as industrious to earn Hell, as good Christians are to avoid it; I protest I am afraid they will forget Christianity, return to their old *Barbarism*, *worship*, as well as *work* for the Devil; pluck out their Eyes in blind Devotion to him, and offer their Sons and their Daughters, as well as Brethren, in Sacrifice at his Altars.

W. Now you are beginning to rant, mind what you are about, and proceed to the tenth Article.

T. Thou canst not endure Truth: In this tenth Article, the Dr. is charg'd with being a great *Dab*, as the Boys say, for he plays on Sundays; *That he has gam'd often with an intimate Friend of B——*—t's upon that day, p. 29. Sure it was not Sir Hen. D———ton C———lt, St. J———, of the P———k, or black W———re, that gave the Information; no, but it was some *intimate Friend of his*; if he could really prove that the Dr. ever kept Company with an *Intimate of his*, I am sure we should have had a thirteenth Article, for *keeping most scandalous Company*, a Character, which I am sure most of his *Intimate Friends* are open to; well, but let us look over this Leaf, and see where the Dr. and this *Intimate Friend of his* did it; here is no place mention'd; his *Intimate* could not tell, or

undoubtedly this material part of the Secret would have been imparted to so near a Friend. Suppose I should give out in Print, *That an Intimate Friend of mine found him in Bed with one of his Parishioner's Wives at Whiston in Northamptonshire*, would not he think himself horribly dealt with, if I did not tell the Name of my Intimate Friend, and of his *very Intimate Friend*, the Woman he lay with? And would not he think all the World Fools, or Madmen, to believe it, and would not he himself be both, if he was troubled at it, till such Evidence confirmed it. If he does not mend his Manners, recant, and beg Pardon for this Book, I'll get an Intimate Friend, to tell me such Stories of his Life and Conversation, as shall make his Eyes sore to read them, and his Ears tingle to hear them.

W. You would not sure accuse him of any thing that is false?

T. I would prove all my Stories as he does; I would tell the World, this I had from an *Intimate Friend*, this from a very near Relation; this I heard at a *Coffee-house*, and this Mr. *A*——*b* told me, for he thinks two Letters will condemn a Man, as well as two Witnesses; his Book is stuff'd with A. B. C. D. &c. that it looks to me like *Euclid*; only with this Difference, you certainly find Truth and Demonstration in *Euclid*, but not so much as the Appearance of it in *B*——*r*.

W. Indeed I must own here's a mighty Ab-
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sence of proper Testimony, and I am afraid Mr. B—— is mistaken, if he thinks his single Credit enough to gain the Assent and Belief of his Readers.

T. We are come now to *Eleventhly*, and I am as glad of it, as his Audience, when he comes to it, for he seldom exceeds *twelfthly* in his Sermon; and they rejoice to find that he is coming to a full Stop; indeed these *Eleventhly's* and *Twelfthly's*, these false Stories, and false English, the Malice and Uncharitableness, the impudent Cant, and solemn Appeals to God to confirm a Lye, put me in mind of the Dissenting Teachers Ancient and Modern, they can do nothing unless they run twelve Divisions, nay some of them can arrive to *sixteenthy* and farther; This Fellow, can no more accuse, than he can preach without *twelfthly*, and he makes very hard shift, to compleat his dozen, he is sadly put to it for his *Eleventhly*; and it is a discovery of a vast Secret, which we knew nothing of either in City or Country till now, the Dr. like a Knave as he is, *When a Gentleman offer'd him a very good Living in Wales, accepted it, though he was one of the Chaplains of St. Mary Overeys in Southwark;* why did he do this, says B——? I remember a learned Head of a College in *Cambridge*, to the Surprise of his Friends became a Prebendary of *Cant—ry*; and being ask'd why he would take that Preferment, being so old, and so rich, he gravely reply'd, *Her Majesty offer'd it me so kindly,*

ly, that I could not, in Civility, refuse it. The Dr. could not find any Reason to refuse it, till the B——p of St. A——ph hinted one, That he ought not to take it because he had never learnt *Welsh*: But this Reason fell to the Ground, when the Dr. made it appear, that if he did preach in that Language, his Parishioners must learn *Welsh* too.

This unaccountable Creature writes himself *Eldest Brother of St. Katherine, and Rector of Whiston in Northamptonshire*; now you must know, there happens to be threescore Miles between the Rector and the Brother, and yet he is very angry with the Dr. for taking a Living at so great a distance from Southwark, one would think by this, that *Whiston* stood upon Little Tower-Hill, or that Northamptonshire was as near St. Katherine, as it is in the Title Page of his Book: *Thou Fool, first cast out the Beam that is in thine own eye, then shalt thou see clearly to cast out the Mote that is in thy Brother's Eye.*

W. Does not the Law allow the Clergy of England to hold two Livings?

T. Yes, and the Gospel too, and I defie him to shew where it is forbid; and our greatest Declaimers against *Pluralities*, were, and now are themselves, *Pluralists*; but even the loudest of these, do not condemn the Dr. because, though he has two Preferments, he has but one Cure of Souls in the Eye of the Law.

W. And I believe Mr. B——r's is the same Case

Case, and I hope he is no more to be condemn'd than your Doctor.

T. 'Tis true; I would only expose the Folly of the Man, in this Charge; and how stupid he is in making that a Crime, which in its own Nature is not; and urging it so furiously upon the Doctor, when, if there was any Malignity in it, he himself is *equally* guilty.

W. Come, here is one Article more, and truly I don't well know what he means by it; run over that, then summ up your Evidence, and adjourn, for I am wonderfully desirous to come to an Anchor; thou hast toss'd me up and down strangely, and I am afraid I shall be lost in the Storm, which I am sure you will raise, when you come to summ up, and enforce what you have said.

T. Why, I declare I do not know what to make of this same *Twelfthly*; the Dr. is charg'd in it with *Falshoods in Doctrine, and Fact, and that he preach'd an old Sermon before the Magistrates of London, who he thinks deserv'd a new one*, p. 31. The two first, he says, *the Honourable House of Commons prov'd against him*, as you may see in the printed Trial; and that this was *not* very nicely done you may see in the printed Trial also, if you look towards the middle of the Book. But I perceive the weight of this twelfth Article lyes chiefly in his *preaching an old Sermon before the Magistracy, and Companies of London, who deserv'd the Honour of a new one*. I believe their *Worships the Aldermen*; especially the *ACUTE Judges* among

among them, had rather I should present them with an *old fine Jewel*, than with a *new* one, which fell short in Lustre, and Beauty; I believe the Doctor intended them the best he had, and took some time before he determin'd which of his Discourses he should present to them.

I fancy B——t by a *New Sermon* means a Sermon with *New Doctrine*; this of the Doctor's was full of *Old Doctrine*, which has lain in the *Scriptures*, the *Homilies*, and *Articles of the Church*, till it is quite out of date, and perfectly out of their mind and remembrance; this is as unwelcome to their *Worships*, as the falling of *B—k-Stock*; or the *New M—stry*; they don't understand Doctrines, that appear in old Ruffs; give them those that *they think* landed with the Rev--lution, such as are young and gay, such as give *Profit* as well as *Pleasure*, such as will, make them Kings if the Commonalty please, hoist them from *Directors of the B—k* to *Directors of their Sov—ign*; these are the Sermons that will please their *Worships*, gain Thanks for their *Excellency*, and send *G—b—n* to notifie the *egregious Honour*.

W. But pray was not this Sermon of the Doctors a *common Hack* at Oxford, as B—t affirms, p. 31?

T. I have indeed heard the Doctor preach upon the same Subject at *Oxford* some Years before he preach'd at *St. Paul's*, but two thirds of the Sermon, at least, were new, and suited to the Occasion of the Day on which he preach'd. B—t is a very happy Man if he can appear always *New*, and has no occasion
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to revise his *old Ware*. I do think the Clergy have the same liberty in their Sermons, as the Queen has by Law in her Fleet, they may build upon the *old Keels*, and keep themselves within the Statute. A Merchant is satisfied with a good Ship, though he can discover some Timber in it that has been us'd before, when he finds it is not Rotten, but Sound and Strong. The Jockey does not throw his *Racer* to the Dogs after he has run *one Heat*. The General does not cashier his Soldier after the first Battle, but intends with *Hudibras*, that *he shall live to fight another Day*. And I do believe the Clergy have something of this good Husbandry among them, and they are not at all to be blam'd for it.

W. I am satisfied, if you are; pray have you done? I think you have said enough upon this Article, and I hope our Conference is at an end; for he says here, *p. 32. that he has done with the Doctor, and I am of the Judges mind, if he has done with his Text, I have done with him*. I never was so mistaken in any Cause since I was born, I was confident that the whole was true, and that you could not say any more for your self, than I have been able to say for my self.

T. 'Tis true, he does say here, *p. 32*, that he has done with our *High-Priest*, meaning the Doctor, but at the end of the Book a *Postscript* takes him to task again; a word or two about that and so conclude. Here is a Copy of a Letter wrote to the Doctor by a *Non-juror*, and the Doctor owns that it is

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Copia vera ; he receiv'd the Original from an *Irish Non-juring Dean*, one of the worst of those who bear that Character, among whom I do believe there are many very excellent Men. This Dean is *peevish, impatient, scurrilous*, and always *reviling* ; he has a great share of the worst Wit, *the satyrical*, and bestows it, without distinction, upon all ; *mad* that he has lost his Preferment, and *asham'd*, though *willing* to regain it, by taking the Oaths. After very great Services to a Son of his in *Magdalen College*, he wrote this insolent Letter to Dr. *Sacheverell*. Such is the Pride of the poor Man, that he calls the Doctor plain *Henry Sacheverell*, because he directed his to the Reverend Mr. *J—nes*, and not to the Reverend Mr. Dean *J—nes*. He has a Son a *Demy* of *Magdalen College* brought in by the Doctor's Interest, when he was Dean of that House. But the young Gentleman is not at all careful to observe the Laws and Statutes of that Society ; he is so very remiss, that there has been some Motions made to cut him out of it ; the Doctor interpos'd, and desir'd it might not be done immediately, he would see what he could do towards reclaiming the young Man, and if he met with no Success he would give his Father an account of it, and advise him to take his Son away privately, to avoid the Scandal of being expell'd. This latter the Doctor was forc'd to do : And though he did it in the civilest manner he could, he had this *insolent*,

solent, proud, unibankful return from that Non-juror.

W. I have seen him, he is a ~~fat~~ short Man, he goes in a Lay Habit, with a short Cloak, and a very diminutive Neckcloth; he looks like a Primitive Quaker, is troubled with bad Lungs, and would be insufferably noisy in Company, if his Bellows would hold to blow about all the malicious, ill-natur'd Ribaldry he is furnish'd with.

T. You have him exactly. I hope now you will allow that the Doctor is not in the Interest of the *Non-jurors*; that the *Jacobites* do not court him, and place their hopes in his help.

W. No truly, this is pretty good Evidence to the contrary, I shall begin to think, as you said just now, that *they pay their Court some where else.*

T. You may depend upon it, I am right in that Notion, and I believe you will every day see fresh Confirmations of it. I have now done, for this other Letter is trifling, and not worth our Notice. As to the Debt to Mr. *Matthews*, the Doctor never ow'd Six-pence to one of that Name in his Life; there was a Controversy of this nature between one *Powel*, a Painter, and the Doctor, but the Debt was paid; the whole Affair forgotten, except the generous part that the Doctor acted in it, which was the more remarkable because he was then an *undergraduate*, and very young.

Upon the whole then, is not the Doctor to esteem it his greatest Happiness, that when so many *malicious*, as well as *piercing* Eyes are upon him, when the whole *Herd* of his Enemies are searching into his Life *past* and *present*: They can find nothing but such Trifles as these to blacken, or charge him with? *Posterity*, if possible, will have a better Opinion of his *Character* than we now have, when they find that his most *inveterate* *Adversaries* are forc'd to have recourse to his *younger Years*, and arraign the Doctor in *Divinity*, with the common and almost allow'd *peccadillo's* of the *Undergraduate*. Tell me the Man that can undergo, (pardon the Expression,) such a *day of Judgment*, and preserve his Reputation, as he has done. The B—p of St. A—ph had a true sense of this, and very handsomely replied to the Doctor's Patron, who ask'd his Lordship, upon his deferring the Doctor's institution, if *he had any thing to object against his Morals*: No sure, if *any thing of that nature could have been objected against Dr. Sacheverell, I should have heard of it at his Tryal*. His Lordship knew the Enemy was gone out, who would certainly gather all they could meet with, and report it to the Doctor's disadvantage. The B—p of L— and C— also, when the Doctor appeal'd to him at his Tryal upon the subject of his Morals, was pleas'd to declare to many noble Lords, that it was the Doctor's particular good Fortune at *this time*, that he could assure them that his Life and
Character

Character at *Oxford* was had in great Esteem, and never, that he knew of, suffer'd upon the account of any *Immoralities*.

But suppose Dr. *Sacheverell* was really guilty of all that *B—t* charges him with ; of all that your whole Faction can bring against him ; how does this affect the Cause ? Is not *Passive Obedience* a Christian Doctrine, because the Doctor *resisted* the Cook of his College, and chastis'd him *with a Shoulder of Mutton*, when he was *fifteen Years old* ? Are the Dissenters righteous, because the Doctor is unrighteous ? Are the *W—gs* innocent, because he is not so ? Is the last *M—stry* not to be blam'd for the Debts of the *N—vy*, because the Doctor ow'd *Powel* the Painter five Pounds ? Are the *W—gs* to be justified for insulting their *So—gn*, because the Doctor was insolent to the *President of his College* ? Is her *M—y's* Unkle to be overlook'd, laid aside and affronted, because the *Dr's Unkle was not so handsomely received by him as he expected* ? Are the *D—* and *D—* of *M—*, the *L—d S—d*, the *L—d G—n* to be excus'd in their *Ing—tude* and ungenerous *Beh—iour* to the *Q—*, because the *Dr. became an Enemy to Mrs. Hearst, who brought him up, and made him what he is* ?

W. Hold, my Friend, we do not argue so ; you make the Doctor wondrously considerable ; all we hope to do by laying open the Sins of his Life, is to make some Abatement in that *vast Esteem*, which we see the People have for him.

T. 'Tis

T. 'Tis false, you do argue as I say ; and look farther than you own, your Design is to depretiate the Doctor's Character, lessen his Reputation, and with that the *Cause* ; he is in a great measure the happy Instrument under God and the Q——n, that has given us this *new Life*, struck a damp upon *W——g——sm*, and laid it in a State of Death. The Eyes of the Nation are upon him, the People love and admire him, and while they do so, you can have no Hopes ; and therefore your whole Endeavours are bent upon sinking *his Interest*, and bringing the People off from that great *Esteem* they have of his Merit. If you can bury this in Oblivion, you think it would be a good Step to your own *Reviviscence* ; and I know you will spare no Pains, no Cost, no Villany to effect it ; and of this I have sufficient Proof, the Doctor has receiv'd two Letters from *Fuller* in the Mint, a Man renown'd for his Sin, and Intrigues with *Daniel D' Foe*, in which he acquaints him of great Preparation made against him, the good B——p of *L——don*, and other eminent Divines of the *Church of England* ; he tells him, that a Book was ready for the Press, that he himself was hired to transcribe it, a part of which Task he did perform, but it appear'd so detestably wicked, so maliciously false and scandalous, that he refus'd, though he wanted Bread, to go on with it. The poor Man thinks himself near his Grave, is very ill, and very penitent ; and without any Hopes of Reward,

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gave the Doctor this Caution, as the only Satisfaction he could make him, for engaging in it so far as he had done. Some of the Doctor's Friends are of Opinion, that this Book of B——r's is the Book he mentions; but the Dr. being only concern'd in this, it must be another: This was intended as the Fore-runner of some greater Wickedness. They were to see how the World digested this, before they gave us stronger Meat; but Thanks be to God, that her Maj——y put a stop to it; that by the *late Alterations* she broke their *Measures*, and their *Hearts* too.

W. I will be bold to say for all this, that you *Tories* do over-rate the Doctor's Merit; even some of the *Clergy* speak against him.

T. I know they do, and against the Church too, and therefore are to be look'd upon as the Filth of the Earth, as *Salt that has lost its Savour, and fit only to be trampled under foot*. I have spent many an hour in getting a Notion of a *Whig Clergyman*; I could plead a little in favour of a *Lay-Whig*, Ignorance, Persuasion, Interest, and great Temptation, may prevail upon a Lay-man; but when I see a Man betraying a Church, that gives him his Bread, into the Hands of those Men that will certainly starve him, when they have got it, is to me the greatest Astonishment in Nature, something that I shall never be able to reconcile; they must surely have a Bribe, that will keep them when the Church is lost, or their own Interest would
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make them honest ; or else they must be *K—kmen* in Disguise, and be resolv'd to sacrifice the Liturgy, burn the B—ps, throw up the Ceremonies, and fall in with all the Enthusiastick Extravagance of the wildest *Fanaticism*. When the Consciences of these Men are the Subjects of my Meditation, it is a vast Surprize to me, that they do not remind them of Oaths, Covenants, and the most solemn Vows to adhere firmly to the Doctrine of the Church ; all which they have shamefully broken, and are *perjur'd* before God, and Man.

I observe those of the Clergy, that are most furiously *bent* against the Church upon the Principles of *Wh—g—sm*, are those that have been rais'd from the meanest Circumstances to a very elevated Condition of Life ; who have rose gradually from *cleaning* a Gown, to *wearing* one ; who began Foot-Boys, and ended Chaplains to their D—kes, loaded with Preferments, and swell'd with Dignities. Poor abject Wretches ! hoisted from a *Dunghill* to a *Cathedral*, from a *Cottage* to the *Altar*, and yet have nothing *rais'd* but their Income ; their Spirit continues *mean* and *low* as their Parentage ; like *B—s—ferd* they are scandalously *covetous* to please his G—ce, which is *double Idolatry*.

When I see these Men Enemies to a Church, that has given them Estates, which they could not have the Impudence to think of in the Houses of their Fathers ; I own, I have no *Moderation*, no Temper, no Patience, when

when I see them cloathed in *Scarlet*, who were born to *embrace Dunghils*, without Merit, without the *common necessary Abilities*; by the pure redundant good Will of *Pharaoh's Daughter* taken from the *Mire*, and advanc'd to some Eminence and Height, and yet are always plotting against her, ever siding with her Enemies, and doing contrary to her Inclination, her Will, *her earnest Desire*, when it is *their Duty to comply with it*: I can justifie some Repentment, and I have leave to expose them to the World; Shame, and Confusion of Face it may be will work upon them, when nothing else will. Good God! will they wound the Breast that gives them Milk? and bite off the Pap that reaches out Nourishment to them? Will they destroy a Church that feeds them; and pull down the Altar by which they live?

You wonder, I believe, to see me so earnest; but sure if *any Time*, or if *any Cause* requir'd *more Zeal* than ordinary, it is surely *this Time*, it is certainly *this Cause*. When the Enemy is got within our Walls, it is time to exert our selves, to stand up in our own Defence, and to push back the encroaching Rebels through the *Breach*, by which they enter'd. Though it is my real Opinion that the *Dissenters* are *Schismatics*, that it is *Iniquity*, even their *Solemn Assemblies*; yet these Men stand fairer in my Esteem, than a *W——g Clergyman*; he breaks the most solemn *Sacramental Oaths*, he betrays his *Trust*, he gives up the Cause
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of God, and the Church, knowingly, designedly, and with premeditation: All your Cant of tender Consciences, improper Time, Forbearance, Comprehension, and Toleration, is Chaff, and Froth; it is a poor thin Cobweb, and will not hide this *Body of Sin* I am speaking of.

W. For God's sake, what do you mean by all this Heat and Passion! Thou art as hot as a Glass-house; I am really *Roasted* with standing so near you.

T. If you remember, I promised you that I would *Roast* you; and if I had time I would be *seven times hotter than I am*; but I cannot at present proceed to the other Part of this Book, in which he describes the *High-Church-men in general*; neither do I think myself oblig'd to it, having at this time undertaken to stand in Defence of Dr. *Sacheverell's* Cause only; which, in a great measure is the Cause of the Church. What he says in the remainder of this Book, is an infamous Satyr upon the *Discipline, the Ceremonies, and the Liturgy of the Church of England, as by Law establish'd*. It shews him an *impudent Apostate* from the Communion of it; a *schismatical Disturber* of its peace, and one of the vilest of those *false Brethren* the Church has reason to complain of, and arm against.

I shall therefore leave him to the Chastizement of our *Convocation*, to whose Consideration and *Correction* too, Her Majesty has earnestly recommended *such Men, and such Books*; we promise our selves from Her Majesty's

jesty's most *gracious Letter*, and the kind Assurances given to that *Synod*, of all *sitting Encouragement* from Her Royal Self, that they will *fit* and *Transact* those Affairs which the present State of the Church make it *absolutely necessary* for them to do; and then this *B——t*, little as *he* is, and others, *great* as *they* are, will find that we have some Power, some Discipline, *left* in the Church still, and that there are Men amongst us who have Courage to put it in, Execution, *deliver over to Satan* the *Apostate*, the *Heretick*, the *Schismatick*, and *cut off all those that trouble us*, Gal. v. 12.

W. I believe I shall never see any thing of that as long as live.

T. And if you don't *pray*, and *wish* to see it, it is no matter whether you live or no, and so *Adieu*.

F I N I S.

Lately Publish'd,

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I have most various letters, and the kind
 addresses given to that of the
 I mean to send them to the Royal Society, and
 they will be sent to the whole of the world
 the present state of the Church make it
 necessary for them to do; and then this
 will be as in the case of the
 as they will not be able to have some
 or some of the things in the Church
 and that there are some things which we have
 courage to put in circulation, and we have
 some the spirit of the Church, the
 matter, and we are all of the things which we
 have.

I believe I shall never say anything of
 that as long as I live.
 I shall not say anything of it, and will not
 if it is no matter what you like or no,
 and so I shall.

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